The Missionary Herald

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A Happy New Year!

WE voice again the customary New Year wishes, but with a catch in our throats. How can it be "a happy new year" in a world so desolated and defiled? It seems almost monstrous to talk of being happy when so many of our fellowmen are caught, more or less, in the far-spread misery of this war. As we look back over 1915 and on to this unrevealed 1916, we cannot be light-hearted.

But if we can be happy only superficially, or while we are looking on our own things, we can cherish a deeper and more sustaining joy as we recognize that with all its woes and its wickedness this is also one of the years of our Lord; that he is not defeated or discouraged; that in even more desperate situation he could calmly say, "Be of good cheer; I have overcome the world."

Certainly, to those whose eyes are upon the missionary enterprise, who see the unmistakable signs of Christ's coming in many lands, who note the quickening steps of his advance, who marvel at the way barriers go down before him, and the weak and the base and the despised things of the world bring to naught the things that are, it is possible to look out upon this untried year of 1916 with heart of hope and with wonder what new tokens of his its days are to witness.

One word more—a sobering word. The calendar year and the church year do not correspond. It is the beginning of the calendar year, but the year of church activities is almost half over. It starts in September, it slackens in May. Has your church accomplished one-half what was planned for this current year? It is a time to gird ourselves for the unaccomplished tasks. If they be achieved, it will be in some real sense a happy year.

Suspense in Turkey

WORD comes now more rarely and more irregularly from our Turkey fields. And what is written is veiled in language and only hinted in thought. It appears that the Turkish government is keeping the screws on, perhaps tightening them a bit; that it has an eye on American schools and their premises; that it would like to rid the land of the inconvenient Americans; that every success of Turkish arms or of those of Germany and Austria makes more arrogant the behavior of officials and more uncomfortable the situation of the missionaries.

In the midst of the uncertainties and threatenings, our missionary force at the several stations holds bravely to its task, safeguarding the property, conducting schools of lower and higher grade wherever possible, and dispensing relief funds received from America. In addition to those sent by the American Committee for Armenian and Syrian Relief, the Treasurer of the American Board is constantly receiving and forwarding to Treasurer Peet, at Constantinople, such funds from generous friends in our constituency.

Turkish Critics of Turkish Affairs

NOT all the Turks, nor even all those in high place, approve of the way things are going in that empire. *The Near East* reports Ahmed Riza Bey, first president of the Chamber of Deputies and now a senator, as submitting an interpellation to the senate containing some pointed questions and declaring: "I accuse the government of the Armenian massacres and of the

persecution of the Christians in general; and even in the event of the Central Powers being victorious—which in my opinion is improbable—they would considerably influence our position as a state and as a nation. Ungrateful nations are not the Christians, but we who have turned against our 'friends and protectors.'" It is said that Ahmed Riza was arrested on leaving the senate, but was released on the intervention of Prince Youssouf Izzedin.

Japan's Imposing Ceremonial

IT was impressive to note the space that American papers gave to reporting the coronation of Japan's emperor. Day by day, for a week or more, dispatches, special articles, illustrations, editorials, were employed by all the leading journals of the United States to portray to their readers this event transpiring on the other side of the globe. It was a striking witness to the fact that the world is being brought together, that the fences are down, and that what concerns one people on the globe concerns all its inhabitants.

Another significant fact about the coronation was its mingling of old and new. Special effort was made to revive the historic customs of Japan, to repeat exactly the ancient ceremonial in the enthroning of the new emperor. There was a recrudescence of immemorial rites, a magnifying of old superstitions, such as the performance of religious observances before the mirror, the star, and the sword, that revealed old Japan. And it was done in the midst of new Japan, by the aid of the telephone and beneath the electric light. There was thus a curious mixture of the modern world, with its knowledge, manners, and impulses, and the world of primitive Japan, with its puerile and impossible faiths and fancies.

Pagan and Christian ideals were brought into close proximity. As the procession entered the imperial park at Kyoto for the coronation exercises, if any participant in the joyous pageant turned his eyes to the right he saw the spire of a Christian church overtopping the trees. Beyond that park, in the very next block, are the spacious grounds and the buildings of the Doshisha, from the tower of one of which, Harris Hall, one could look down on all that royal inclosure. On the broad street that bounds another side of the park are the homes of several American Board missionaries, whose influence is widely felt in that Japanese city. And all over the empire was being felt, in the midst of these coronation days, the influence of the three years' evangelistic campaign of Christian Japan.

The old may be maintained and revived. Surely we all could wish that many of the characteristic traditions of Japan should be preserved; that she should remain truly Japanese. But the new is coming inevitably into power in that empire. The point of concern is as to what type of the new shall prevail. Shall it be Christian or infidel? As the old gods go and the new arrive, whose shall be the Face of Light?

The Mote and the Beam

THE spectacle of Henry Ford and his party sailing forth on a peace expedition with no other program than "to get the boys out of the trenches" by Christmas Day, or New Year's, or the Fourth of July, or some convenient date, is pathetic or humorous, according as one looks at it. Certainly there are elements of folly in such an unorganized and weaponless crusade. But a good deal more foolish or tragic, whichever happens to be the point of view, is the spectacle of Europe, drenched in blood, lining up, on one side or the other, allies from all the strange corners of the world, and fighting desperately and with ruthless destruction to settle a controversy that arose between Austria and Serbia over the foul murder of one man.

The abysmal folly of the time is the war itself. The pitiful fact, that must

make us all hang our heads, is not the eccentric procedure of a boatload of peace seekers, but the slump of our boasted modern civilization, which after 1,900 years of toiling upward can find no better way to settle its disputes than by barbarous and brutalizing war; by letting loose cruelty, lust, and greed to stalk the earth. It is easy to sneer at Henry Ford, but it is what he is attacking, however feebly, that is really hideous.

Let us not lose sight of the point: the concern of every Christian mind and heart today must be how to destroy the war spirit. If the United States is to exhibit a Christian temper at this critical time, she will be thinking chiefly of how she can cast the weight of her word and her example for the reduction of armaments, the denial of militarism, and the promotion of plans to unite nations for the maintaining of peace.

It were a wretched business in this year of our Lord 1916 to be deepening suspicion and fear between the peoples of the earth. The progress of events in the last century went to prove Christianity's declaration that the world is one. It is for that truth that the foreign missionary stands, with his gospel of peace and good will. Let us do what we can toward binding the world together; let us greet the other nations, not with the defensive fist, but with the outstretched hand.

A Philippine Number

THE Philippines are a perennial problem. What to do with them; how to stay in them; how to get out of them? These are questions concerning which the politicians dispute and the public wavers. But as to the Christian opportunity in the Philippines—at least in Mindanao, where the American Board is at work—there seems to be no difference of opinion. Every intelligent observer is amazed at what he sees. Our latest prospector, Rev. Frank C. Laubach, who went to the islands in 1915, has been writing home full and graphic accounts of what he has found in extended journeys over large portions of Mindanao. The best parts of these letters have been brought together and published in the January number of the Envelope Series (now ready), under the title, "Scouting in the Philippines." It is a stirring pamphlet, full of human interest and appeal. Send for a copy; better yet, send a dime and your address as subscriber for a year to this attractive quarterly.

A Beautiful Gift

WHEN Dr. D. Z. Sheffield died at Tungchow in 1913, after forty-four years of service at that station, close to Peking, the proposal was made that a fund should be raised to provide some fitting memorial. Letters just received from Mrs. Sheffield announce that the doctor's collection of rare Chinese porcelains, gathered by his expert and patient hands through many years, has been sold in Honolulu for $5,000 to one who is interested in missions as well as in curios; and that it is the wish of Mrs. Sheffield, in which her children join, that this sum should be added to the memorial fund, to be administered by a group of the North China missionaries. The money is temporarily deposited with the treasurer of the American Board, awaiting the disposition that shall be made of it. The devotion of our missionaries to their fields and to their work constrains not only their lives, but their goods. Dr. Sheffield's memory was not likely to be forgotten in North China; now it will be doubly perpetuated.

The Week of Prayer

THE historic Week of Prayer at the beginning of the year, with its evangelistic and missionary motive and its union of denominations in the observance, has fallen into decline. The preoccupations of the New Year season, the monotony of the themes proposed year after year, the gradual loss of spontaneity on the part of those who clung to the custom, and perhaps the

diversion of its purpose to the support of a rather mechanical revival system, have all tended to break down the Week of Prayer.

More than all, worse than all, we are moved to add, it is to be feared that the abandonment of this season of united prayer indicates the lessening of the habit of prayer in our churches. If the prayer meeting drops out, or is changed over into some other form of religious gathering, the Week of Prayer is bound to go too. If the laity becomes disinclined to pray audibly, publicly, even in the fellowship of God's house, a Week of Prayer can hardly be maintained.

This is the point of larger concern: that the social meeting of prayer is disappearing from our churches. Much can be said concerning the dryness, the formality, and even the possible hypocrisy of prayers said over and over, glibly or falteringly, at church prayer meetings. Perhaps it is better to do without such praying. But what about genuine, vital, direct prayer? Is it better to do without that? And why are we not growing up to that in our churches? Surely there are grounds for prayer, in these days, and impulses to prayer. One would think that the church of Christ, humbled, needy, eager for better things, would inevitably come together to lay hold upon its Lord, to cry unitedly for wisdom and strength and courage to meet the tremendous challenge of these times. If our eyes are open to things as they are in this world, our hearts will be moved to prayer thereabout. It is a time for the reënthronement of prayer in our churches.

A Significant Assembly in India

"CHRISTIANS are not going about this year in India with shamed faces. Instead, this is the time of a great evangelistic effort." So remarks the *Christian World* (London) in commenting upon the recent assembly of the South India United Church at Vellore, that city of martial memories. The delegates came from Jaffna in Ceylon, from Vizagapatam in the north of the presidency, from Madura and Madras, and from Travancore in the extreme south. Presbyterian and Congregationalist elements compose this union; negotiations are proceeding for including the Wesleyans also. Already there is a Christian community in this United Church of 165,000, the increase in the last two years being 12,000.

The assembly was distinguished, not for its ecclesiastical business, but for its earnest attention to the matter of evangelism. Its devotions were led by Mr. Sherwood Eddy. The week preceding the meeting had been devoted to a concerted evangelistic effort throughout the field of the United Church. Thousands of Christians, many of them miserably poor, went without their week's earnings to do the work of evangelism. Results, so far as figures show, varied widely, from the comparatively few decisions secured among the caste families of Jaffna to the winning to Christianity of over three thousand at Travancore, with as many more recorded as inquirers.

Full of gratitude and hope, the South India United Church—from the first an Indian church in which Europeans have always been in a small minority—is becoming still more determinedly a missionary church; and a missionary church, as the *Christian World* rightly concludes, is the one hope of India's conversion.

Some New Ways to Help

WE have asked in these columns for a great variety of things needed on mission fields: watches, communion sets, safes, spectacles, bicycles; and quite uniformly they have been forthcoming. Here come some new suggestions from Mr. C. H. Burr, of Ahmednagar, now on furlough in this country:—

"In the church at Ahmednagar, India, we have a choir which is able to sing in English simple anthems, cantatas, and vesper services, and

these can be translated into the vernacular and will add greatly to our service. I am sure that some churches and Sunday schools will have such services, especially Christmas services, which they would be willing to donate to the Ahmednagar church and which they would like to think of as being sung out in India.

"I want to put in a plea also for the used Victor and Columbia records for use in our schools. The musical ear of the Hindu is not as sensitive as ours, and records that could not be used here in America will be greatly appreciated by the boys and girls of India.

"Sunday schools in America do not realize the evangelizing power of the small picture cards in our work on the mission field. One of the Christian Endeavor Societies of our school holds a Sunday school in the school every Sunday afternoon as a part of their responsibility for the work of Jesus Christ. This Sunday school is for non-Christian Hindu children. When possible these cards are given out at this time, and they increase materially the attendance; incidentally, if the cards have a few words from the Bible on them, these words find their way into non-Christian homes; and the seed thus sown has often resulted in the winning of a soul for Christ.

"Good, wholesome story books are in great demand in all of our English-speaking schools. The boys and girls read with great enjoyment and profit the simple English story books.

"Those contributing music, records, picture cards, and books will be doing real missionary work."

And for Africa also

REV. JAMES D. TAYLOR, whose interesting article on "Holiday Work in Africa" was published in last October's *Missionary Herald,* follows it by this letter from Impolweni, whose request we are glad to pass on to our readers:—

"I believe a great field of usefulness is opening up for magic lantern work during the college vacations, combined with evangelistic work by groups of students. I am very anxious to obtain slides suitable for this work and also money to make possible the employment of students during vacation. Slides on Bible subjects, both Old and New Testament, and on Pilgrim's Progress are what I want for illustrated sermons. And for class work in the college I want, besides those, slides illustrative of church history and slides of general geographical or historical interest. I shall be glad to pay transportation charges on really good slides, and I think I can get the government to admit them free of duty. I have no use for poor quality, rubbishy slides, but good slides on any subject would be valuable in the education of these people. The interest shown and the conversions resulting during my recent trip, and the fact that invitations to visit other stations have begun to reach me, convince me that there is a rich field for that work."

Five Years and Six Figures

OUR fellow-Christians, the Northern Baptists, are a courageous, not to say a daring people. They are by no means anchored to a cautious past, but plan large things and attempt them. Their latest adventure, on which they are now well started, is the Five Year Program. It was launched at the convention in Los Angeles last May. The objective is a five-pointed goal, each point of which, with one exception, presents six figures: (1) 1,000,000 additions to the churches by baptism; (2) 5,000 new missionaries, home and foreign; (3) $2,000,000 for relief of aged or incapacitated ministers and missionaries; (4) $6,000,000 for educational equipment and endowment at home and abroad; (5) $6,000,000 annual income for missions and benevolence.

To conservative Congregationalists all this reads like a fairy tale. It is so stupendous a proposal as fairly to take away the breath. But it is being

soberly and earnestly undertaken. Dean Shailer Mathews is chairman of the committee in charge and Dr. J. M. Moore is secretary. For the next five years, till May, 1921, the united energy of denominational leaders and agencies will be bent on making this campaign a success. *Missions* reports that enthusiasm is already rising in the Baptist churches and that the very vastness of the goal attracts. We wish our neighbors full success in their undertaking. May faith, courage, and devotion prove sufficient to break down all walls of opposition! May the program be matched by the performance!

On the Honor List

BY oversight the announcement in the November *Herald* of the Honor List for 1915—the churches having *Missionary Herald* clubs of twenty or more members—omitted two names that should have been included: Pomona, Cal., with a club of twenty-four members; and Holyoke, Mass., Second, with one of twenty members. We should be glad if there were two to be added to this list each month; gladder yet if there were more than two. There ought to be several hundred such clubs. Has your church one?

Some New Leaflets

WHAT do you think of the article in the Home Department of this number entitled, "Missions and Business"? Good, isn't it? Wouldn't it be a helpful statement to scatter widely among our constituency? That is what we think, and we are having the editorial reprinted in leaflet form for wide distribution through the mail or in churches. Send for what you can use.

Then there is the leaflet, just out, containing the four addresses made at the New Haven meeting, which appeared in the December *Herald* under the title, "The Men from the Field." They are very informing and effective sketches, and are also available for general circulation. The men of our churches ought to read and reflect upon what they show. "Four Challenging Facts" is the title of a little card that puts the case in a nutshell; it is designed to be scattered in the pews.

President Moore's timely and thoughtful address on the subject of "Missions and War" makes its own appeal to those who feel the pressure of these unsettling times and who are eager to see what remains assured and commanding.

The *Almanac* and the *Prayer Calendar* are familiar annuals, though better than ever, we think, this year.

Bigger Things in India

ALMOST every letter from India now speaks of signs that Christianity is winning its way to the hearts of the more favored and more influential people. This in spite of the reactionary influences that are also at work in the land, trying to bolster up Hinduism and to hold fast its followers. Quickened evangelistic efforts on the part of the native churches and the missions are calling fresh attention to the gospel and stimulating both the Christian appeal and the response.

One who is in the midst of these activities writes as follows:—

"We are praying for bigger things for India, and we expect to get them—even beyond our expectations. There are many Brahmans for whom we are praying very definitely. A Mohammedan of intelligence and unusual qualities of leadership has long been convinced that Christianity is the true religion, but when he counts the cost he cannot openly confess himself a Christian. It would mean a broken-hearted mother, an estranged family, the disinheritance of his one son. He is more and more unhappy, however, and has recently gone to talk to one who was himself a Mohammedan and who knows the cost of becoming a Christian where persecution is sure to follow. I believe, we all believe, he will come—and soon. He is the kind of man that can give a reason for the faith that is in him, and his influence would be great. If only those who secretly believe would openly confess, it would mean a great day for India."

THE TWIN HOSPITALS AT TEHCHOW

Williams Hospital for Men
Porter Hospital for Women
} *Staff* {
Francis F. Tucker, M.D., in charge
Mrs. Emma B. Tucker, M.D., Associate
Miss Myra L. Sawyer, Nurse

TWINS are a special sign of felicity in China, and a "joy" character written in double form denotes the height of bliss. So the new double hospital buildings at Tehchow, in Shantung, China, including Williams Hospital for Men and Porter Hospital for Women, finely express to the Chinese understanding the ideal of helpfulness which their founders want them to represent.

The Porter Hospital is new both in name and location, women and children having been heretofore treated in a part of the old Williams Hospital at Pangchwang, fourteen miles south of Tehchow. Both hospitals are now finely located and have been built along modern lines, the constructive work requiring about a year.

The new plant includes the Administration Dispensary Building, 127 by 52 feet, and three and a half stories high, serving both hospitals. The two halves of this building are just alike, each half containing three wards and three private rooms. A partition from basement to attic divides the two halves of this structure, which faces the southwest. The nurses, until nurses' homes can be secured, will live on the third floor here.

A long corridor back of the Administration Building connects it with the Operating Pavilion, consisting of operating, sterilizing, and anæsthetizing rooms, and two dressing rooms; with the surgical ward for men opposite the operating pavilion; with the "twin" ward pavilions for men and for women, and with the isolation ward, which is also planned in duplicate form for men and women.

The Chinese physicians, of whom there are four, also have convenient residences—about five rooms to a house; other necessary adjuncts to the new establishment are the resi-

ADMINISTRATION AND DISPENSARY BUILDING FOR WILLIAMS AND PORTER HOSPITALS, TEHCHOW

dence for the matron and Bible-woman, laundry building, rooms for workmen, ice house, etc. Just south of the compound is an inn of twenty rooms, put up and controlled by the hospital, where friends of the patients as well as those who cannot be admitted to the hospital can stay and be under the influence and instruction of the doctors and nurses.

May 21 was the day set apart for opening, with men guests invited. Mr. De-Haan, of the mission, made the address, and Mr. Li, representing the governor, expressed the government's feeling that such a work was a "great asset to China." Mr. Li also called the attention of the nurses to the desirability of their patients listening to Christian doctrine, "since the ills of the heart need help as well as those of the body." In the afternoon of this day the training school for nurses was opened, the first in Shantung Province, with its 25,000,000 people. Miss Myra L. Sawyer, of the Woman's Board of Missions of the Interior, is in charge of the nursing in the twin hospitals and of the training school.

TWO OF THE FIRST IN-PATIENTS

Miss Sawyer, Superintendent of Nurses, with two babies born in Porter Hospital soon after it was open for patients

May 22 was women's day, and all floor space everywhere was crowded by the usually bound feet of the visitors. Tea and refreshments were served, but the big mud stove built in the yard could hardly heat its half dozen kettles fast enough to keep the tea flowing. The walls of the waiting room were hung with some eighty banners, scrolls, tablets, etc., all delivered in honor of the occasion. Each sentiment, accompanied by the name of the donor, done in gilt, praised the work and aim of the institution.

One gorgeous affair of black velvet letters on red silk came from the chief magistrate of the city, and read, "Saving the World by Saving Men." On each side of this central device were scrolls saying: "Aid the good and cause spring to return. Grace upon foreigner and native alike."

Another banner, from the military official whose predecessor had given a sum of money to the hospital, read: "By attending the dedication of these buildings and by witnessing these ceremonies of prayer, song, and preaching, we know that these miracles of healing are wrought through faith and trust. That which we have seen we shall not forget in 1,000 years. This large building declares the great virtue and noble intent of America. It is desirable that the four ends of the earth shall follow in her footsteps."

By the end of this second day it was estimated that about twelve thousand women and children had passed

through the building. And this was in a city where a few years ago foreigners were so hated and dreaded that a foreign consular representative could be, and was, mobbed with impunity!

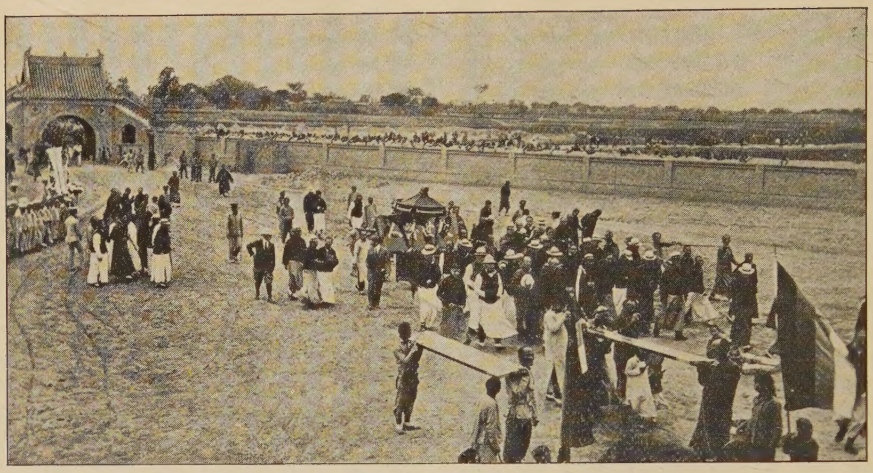
Next day, May 23, was Sunday, and was church members' day, with special meetings in the city chapel, in the hospital chapel, and with dedicatory services for the buildings. Then on May 24 came the greatest crowd of all. In one hour, by actual count, 5,000 visitors passed through the compound gate and probably 25,000 squirmed their way about the corridors or wriggled up the stairways—stairways were new to them, and go up they would, whether or no.

Promptly at the appointed time came a huge wooden tablet prepared by friends in the city. It was carried by eight bearers, in a huge frame, and was accompanied by about a hundred gentry and by two energetic bands of native music. The tablet, the bands, the invited guests, were ushered into the men's chapel, and there the chief official of Tehchow quite outdid himself in an eloquent and appreciative address. The tablet was most elaborate in its inscriptions. In the center was the motto, "Saving the World by Helping Mankind." "Given to the Hospital and Training School staff by the nobility, business men, and scholars of the city"; while side tablets declare: "The five continents all share alike in this grace. From the West to the East comes the Jesus Church, diagnosing and curing disease, protecting the weak and helpless, and raising to life—all a proof of the power and mercy of the Heavenly Father. From centuries ago has sprung this heart of love, and to eternity it will add grace and mercy to these people (of China), bringing them out of the depths of fire and water into safe places. The sick, the feeble-minded, the weak, the crippled, all shall be cleansed and praise Almighty God."

By the end of this day the hospital was formally open and dispensary patients were treated, with in-patients to follow a few days later. The heavy

OUTSIDE THE GATEHOUSE OF THE TEHCHOW HOSPITALS ON THE OPENING DAY

Note the flags of China and of the United States



BRINGING THE GENTRY'S TABLET TO THE HOSPITAL

In the background is the gatehouse to the hospital grounds. The central tablet is being carried in a sedan chair; the others are on the shoulders of the bearers. On the highway outside and looking over the walls are some of the 25,000 who went through the gatehouse on this special day

floods, the worst in forty years, which descended upon Tehchow in July, delayed the completion of some of the new wards, as there were thirteen inches of water on the first floors of the buildings, with the hospital compound a muddy ocean. Fortunately, the floors are of cement, and beyond spoiled plaster and some warped woodwork no serious damage was done. A message written in the early autumn reported not only an "open" hospital, but ten branch dispensaries "open" also in as many important centers.

THE PORT SAID REFUGEES

MR. STEPHEN TROWBRIDGE, Sunday school missionary at Cairo, has put into English the thrilling story told by the young Armenian pastor, Dikran Andreasian, of the "Red Cross Flag That Saved Four Thousand"—that is, of the flight of the people of six villages on the slopes of Mousa Dagh (Mt. Moses), near old Antioch, to the top of their mountain, which is on the coast; of their six weeks' stay there in state of siege by Turks; of their device to attract the attention of battleships, and of their final removal to Port Said. Our frontispiece gives some idea of the camp at Port Said in which they are now located, and we print herewith a few paragraphs from the marvelous tale. Mr. Andreasian, as pastor of the Armenian church at Zeitoon, had been started with the rest of the Armenian population on the southward road. When they reached Marash the American missionaries succeeded in getting permission for him to return to his home village, not far from Antioch. Soon after he reached Mousa Dagh, the six villages thereon were ordered to prepare for deportation in seven days. Some of the villagers decided it was of no use to resist, and went down to Antioch under Turkish guards. The others went up to the heights of Mousa Dagh, carrying food, arms, and such tools as they had, and driving their flocks of sheep and goats.

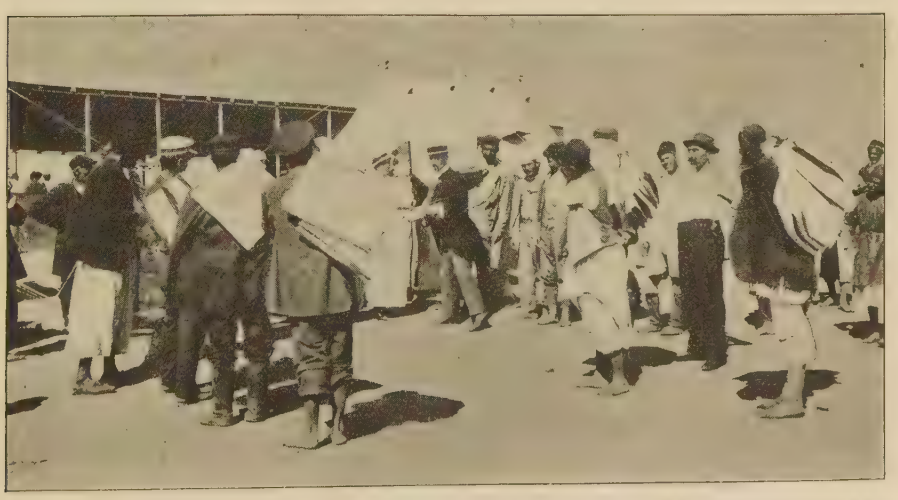
"The summons from the government had been served July 30. On August 5 the attack began. The Turkish advance guard was 200 regulars, and their captain insolently boasted

that he would clear the mountain in one day. But the Turks suffered casualties and were driven back to the base. When they advanced for a more general attack, they dragged up two field guns which, after some experimentation, secured the range and wrought havoc in our camp. One of our sharp-shooters, a lion-hearted young fellow, crept down through the brushwood and among the rocks until he was in very close range of the field guns, which were mounted on a flat rock. Having made himself an ambush of branches, he watched for a good opportunity. He was so near that he could hear the Turks talking to one another as they loaded the guns. Then as one gunner stepped out into view, the young man picked him off with the first shot. With five bullets he killed four gunners! The captain thereupon threw up his hands in dismay, and not being able to discern our sharp-shooter, he ordered the guns to be dragged to a place of shelter.

After a good deal of fighting and some heroic deeds of defense on the part of the Armenians, the Turks gathered a horde of 8,000 Mohammedans (some soldiers, some the Moslem population for miles around) and laid siege to the mountain on its landward side. On the seaward side there was no harbor or port, the mountain sloping directly into the water. Their first week on the mountain had exhausted the supply of flour or cereals the people had been able to bring. For a month they lived on meat, slaughtering a certain number of sheep and goats each day, while the children had goats' milk in a small quantity. At length they found that even with reduced rations they had not food for more than two weeks more. The story goes on:—

"From the first we had been thinking of escape by sea. It occurred to us that possibly a battleship of the Allies might be in Alexandretta harbor, thirty-five miles to the north. So one of our young men who was a strong swimmer volunteered to creep through the Turkish lines and take a message in English strapped inside his belt. He succeeded in reaching the hills overlooking the harbor, but saw that there was no battleship and returned. . . . We then prepared triplicate copies of the appeal and appointed three swimmers to be constantly on the watch for any passing ship, to strike through the surf and swim out at an angle, so as to meet the vessel. . . .

"But days passed and not even a sail was seen. The war had reduced the coastwise shipping to a minimum.



BLANKET DISTRIBUTION BY THE AMERICAN RED CROSS AT THE PORT SAID CAMP

SOME OF THE CHILDREN AT THE PORT SAID CAMP

Meanwhile at my suggestion our women had been making two immense flags, on one of which I printed in large, clear English, 'CHRISTIANS IN DISTRESS; RESCUE.' This was a white flag with colored lettering, hastily embroidered by the women. The other, made by my sister Iskouhee, was also white, with a large red cross at the center. We fastened these flags to tall saplings and set a watch at the foot to scan the horizon continually from dawn to dark.

"One Sunday morning, the thirty-sixth day of our defense, I was startled by hearing a man shouting at the top of his voice. He came racing through our encampment, straight for my hut. 'Pastor, pastor,' he exclaimed, 'a battleship is coming and has answered our waving! Thank God! our prayers are heard. When we wave the Red Cross flag the battleship answers by waving signal flags. They see us and are coming in nearer shore!'

"This proved to be the French cruiser *Guichen*, a four-funnel ship. While one of its boats was being lowered, some of our young men raced down to the shore and were soon swimming out to the stately vessel, which seemed to have been sent to us from God. We hurried down to the beach and soon an invitation came from the captain for a delegation to come on board and narrate the situation. He sent a wireless to the admiral of the fleet, and before a great while the flagship *Ste. Jeanne d'Arc* appeared on the horizon, followed by other French battleships. The admiral spoke words of comfort and cheer to us, and gave an order that every soul of our community should be taken on board the ships. The embarkation took some time and was exceedingly difficult on account of the roughness of the coast. We had to climb out over improvised rafts to get through the roaring surf to the ships' boats. We were taken on board four French cruisers and one English, and were very kindly cared for. In two days we arrived at Port Said, Egypt, and are now settled in a permanent camp which has been provided for us by the British authorities.

"The total number of souls rescued was 4,058. After the Turks' first challenge, July 30, we defended ourselves on Mousa Dagh forty-four days; and a two days' voyage brought us to Port Said on September 14. We do not forget that our Saviour was brought in his infancy to Egypt for safety and shelter. And the brethren of Joseph could not have been more grateful than we are for the corn and wheat provided."

AN INDIAN LEADER BAPTIZED

By Rev. J. F. EDWARDS, Sirur, India

WE have just had the joy of baptizing our first convert here in Sirur. It is in every way a remarkable case. The man is a great leader among his people, the Mahars, being indeed the *guru,* priest, and chief religious authority of several hundred disciples who have obeyed his every word. His name is Chokoba Vithoba Gaikwad, and his town is a small place called Karda, about six miles from here. I well remember thinking as I was preaching in the town some months ago, "Can any good come out of Karda?"

Chokoba, however, remembers that visit, for he had been listening to Christian preachers for many years in various out of the way places. A fortnight ago I sent Brother Sudoba Pateka, an earnest evangelist whom I took into employment two months ago, and two blind boys, with their Indian instruments, to a village in quite another direction. A Hindu feast was being held there and Chokoba had gone to tend his flock. Who should pause to hear the Christian evangelist but the Mahar *guru,* who was so wrought upon that he stayed behind and asked, "Where can I get more light?"

Sudoba arranged a meeting with me and the *guru* kept the appointment to the minute, though it meant leaving his disciples on a sacred day.

My wife and I realized at once that we were in the presence of a very remarkable man. The talk we had with him we shall never forget. He said he came to us as a babe and we must feed him with milk, like a mother. Then he spoke of being blind, but that now light was beginning to shine in his heart. Very pathetic it was to hear this man, on whose words hundreds

MISSION STAFF OF WORKERS AT SIRUR

have hung for guidance, as he said: "I have missed the true way to God. Before, I never felt I needed anything, but now I feel hungry in my soul."

His repentance for his past was very real and impressive. At one point, reverently kneeling down on the veranda before us, he showed us how he had been accustomed to pray and to worship. Taking out of a little box a piece of camphor about the size of a pea, he put it on the metal cover of the box and lighted it. It gave off quite a good flame, and as he sat beside it with clasped hands he became absorbed in meditation and prayer. It was a demonstration of the profound reverence and contemplation of a devout Oriental.

He told us he prayed that just as the flame rose to heaven so might his soul rise to God; just as it burned itself out, leaving no trace of ash behind, so might he be absolutely devoted to God, with no trace of earthliness left. It was very striking and indeed helpful. I could not help thinking of the great treasure of devotion that India's millions will pour out at the Saviour's feet when those millions have been won.

I arranged for another conversation with him, fixing date and time. Fortunately, the following day I had an appointment to meet two experienced Indian pastors, with whom I took counsel about Chokoba, who was well known to them both. "Baptize him at once," was their urgent counsel, "for he knows quite sufficient about Christian truth."

In my next talk with him I found him ready and willing for baptism. One request only he made: "I want to go and give my son a farewell kiss and tell him I am dead," and as he said it the big tears ran down his face.

The following Saturday afternoon I sent the evangelist Sudoba to Karda for work there over the Sunday, and with him a voluntary band of workers formed out of a new theological class I have recently started, along with a few Christian Endeavor members—a good and useful band. On their arrival at Karda they were welcomed by Chokoba into his Hindu preaching hall. In place of heathen gods the gospel of the living Christ and of a present salvation was preached, and the people heard their own *guru* announce his purpose of becoming a Christian. He had already begun to witness the good confession.

The confusion that ensued in the town in the next few days I cannot well describe, nor could any Western reader understand. Suffice it to say that Chokoba remained steadfast in his purpose, fiery though the trial was of his being left alone there for several days. Some might have thought it a risky proceeding to leave him thus exposed to the great temptation of beating a retreat because of the entreaties of disciples; but I felt that if he could not withstand them before baptism neither could he afterwards. Moreover, I had the full coöperation and help of my experienced catechist, Sudoba.

Chokoba's son, a fine, strong man, left his father at home and came all the way alone to plead with me for delay. He pointed out his father's position and influence in the caste and showed me a long, printed petition to government from six Mahar leaders, representing over half a million Mahars in these parts, his father's name among the six. He reminded me of the splendid tomb already built for Chokoba by his devotees, ready for his death. He pleaded with me to postpone the matter in kind consideration of the heartbroken disciples. Looking into his strong, manly face, written over with anxiety, I told him I myself would do all I could with government on behalf of the Mahars and their rights; that we ourselves would insure Chokoba a worthy burial when that unfortunate necessity arose; and that as for the disciples, it was the duty of disciples to follow their Master and not to expect him to consult them.

I ended a very difficult interview by advising this anxious son, as lovingly as I could, not to place any hindrance in his father's way. He gave me his word of honor and he kept it. On the

SIRUR BLIND BOYS FINISHING BASKETS

Notice the cart, which is really a large basket. The tall baskets are used for grain also

day of the baptism, though he had wept almost continuously for two days previously, he accompanied his father on the six-mile walk from Karda to Sirur, and the painful good-by took place on the outskirts of the town. Chokoba's steadfastness is the more remarkable and the son's grief the more natural from the fact that this baptism has taken place in the sacred month of Bhadrapad, a month dedicated to the propitiation of deceased ancestors and the most sacred month in the whole of the Mahar year.

It was a joyful congregation that filled the mission church for the baptismal service. The converted *guru* who was about to swear fealty to the Great Teacher had earlier in the day handed over to me all his papers. One contained his family pedigree, another gave the full list of eighty-four villages under his sway, while yet others contained the records of important disputes he had settled. Just before the service he finally divested himself of his sacred thread, a threefold cord which he had worn as symbol of his priestly authority.

And what a service it was! The singing itself was a benediction. A brief exposition of regeneration from the story of Nicodemus led up to the pointed questions which every adult convert from heathenism must be asked. All these were answered in tones of decisive assent. If any one doubts the living power of Christianity, let him attend the baptismal service of a heathen convert; it is worth crossing the oceans to witness.

One of the best aspects of this case is what my joyful evangelist Sudoba tells me. This morning three Hindus called on the convert, whom they asked, "And have you become a Christian?" His answer was: "All my life I've been seeking light and peace; seeking, seeking, seeking, but never finding. *Now I have found.*"

Ours is the joy of harvest. Others have labored and we enter into their labors. One soweth and another reapeth.

REV. FRANCIS H. LESLIE, OF OORFA[1]

ANOTHER life has been sacrificed for the redemption of Turkey. Repeated dispatches confirm the first rumors of the death of Rev. Francis H. Leslie at Oorfa, apparently at the end of October or the first of November. It is still a matter of conjecture just how he met his death. Ambassador Morgenthau reports his information, of whose truth he says he has made further inquiry and is now assured, that Mr. Leslie, while very sick, drank some carbolic acid, with this tragic result. It is not intimated that the poison was administered to him by enemies, or that there was murderous intent on the part of any one. In any event, whether his death was brought about by his own act, in the delirium of sickness, or by the act of another, Mr. Leslie laid down his life for the people to whom he had given himself without stint.

REV. FRANCIS H. LESLIE

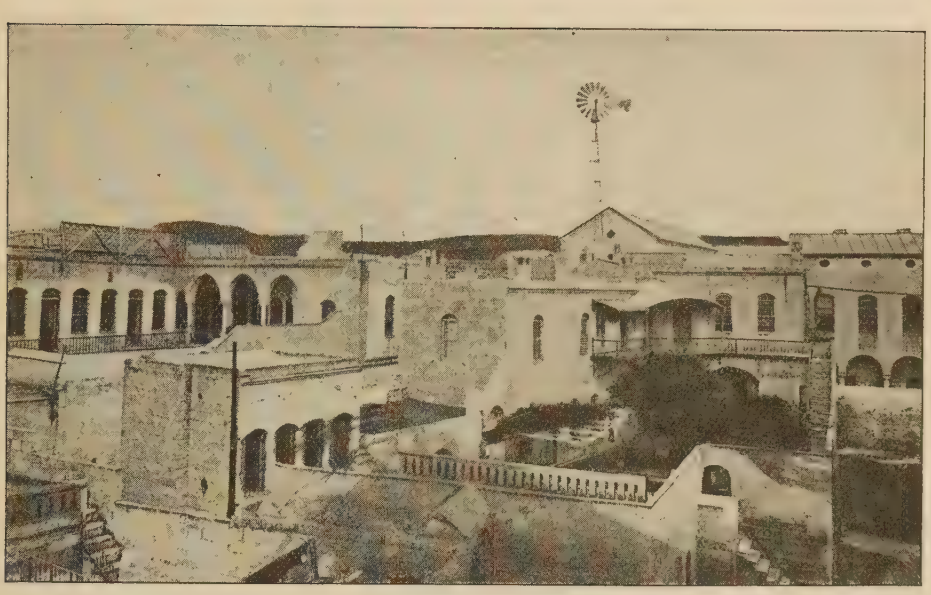
His four short years of missionary life were crowded with activity. Being the sole resident missionary at Oorfa, that isolated station of Central Turkey made famous by Miss Corinna Shattuck, and where her genius and devotion had developed extensive industrial features, it fell to Mr. Leslie to supervise carpentry and cabinet shops, iron and machine shops, tailor and shoe shops, besides the woman's department, with its extensive lace and handkerchief industries, the Shattuck School for the Blind, and the general evangelistic and church work radiating from that center.

Two years ago Mr. Leslie returned to this country on leave of absence, and after a month's stay took back his bride to Oorfa. Of late Mrs. Leslie has been at Aintab, with the larger circle at that station; and there on June 30 last was born the little daughter, Elizabeth Louise, who, it is pathetic to realize, her father was not permitted to see. To those whom he has left behind, our prayerful sympathy goes out.

In the disturbance of these war times, the Turkish government has interned at Oorfa many subjects of European countries brought there from different parts of Turkey, and Mr. Leslie has been compelled to act as medium for the payment of their monthly allowances which came through the American consuls. In view of the amount of business involved, Ambassador Morgenthau had requested that Mr. Leslie be appointed consular agent at Oorfa, but to this the Turkish government would not consent.

A capable, industrious, courageous life thus comes to its earthly close. A career which gave promise of yet more notable missionary service is suddenly stopped. A station and a work sorely needing counsel and cheer are stripped of their defender. A home that helped is broken up; the widow and the fatherless are left to mourn. What a price it is to pay for the proclaiming of a gospel that men seem unwilling to hear! But some do hear and are

[1] Born at Northport, Mich. Studied at Northport High School (1897), Art Academy, Chicago (two winters), Art Academy, Cincinnati (one winter), Fargo College (1911), and pursued private theological study. Sailed for Turkey October 28, 1911. Married, September 10, 1913, Miss Elvesta L. Thomas, of Northport, Mich. Died, Oorfa, Turkey, October —, 1915.



THE MISSION ESTABLISHMENT AT OORFA

The Shattuck School for the Blind here teaches reading and writing English, Armenian, and Turkish Braille; chair caning, reed mat weaving, knitting, and sewing. The industrial institute does good work in carpentry, cabinet, iron, machine, tailor, and shoe shops. 1,200 women are employed in lace making. An orphanage is maintained

redeemed; the seed which the sower scatters springeth up, "he knoweth not how." "He that loseth his life shall save it," said One who after that laid down his own life. The way of the Kingdom's coming is now as it has always been by the path of sacrifice even unto death.

A SAMPLE SUNDAY IN AHMEDNAGAR

By ROBERT A. HUME, D.D.

THE churches of the Marathi Mission have of late had comparatively few additions to membership. The evangelistic spirit is rising, however, and there are signs that an improvement is coming. I want to send you a brief story of some of the known ways in which Christian service was rendered or meetings held in Ahmednagar on one recent Sunday, that of September 12.

On that day eighty-one persons entered into covenant with First Church, Ahmednagar, viz., five men, five women, twenty-eight boys, and forty-three girls. Of these, one woman and two men came by recommendation from other churches; a large number consisted of young people who had been baptized in childhood; seventeen were baptized at this time, and may be considered to a considerable extent a gain from the non-Christian community. To each of these eighty-one new covenant members the church gave a New Testament; to thirty-two persons English and to forty-nine persons Marathi copies. It was an impressive and glad occasion. In the offertory there were 447 gifts of different sorts, indicating that probably there were nearly as many donors. That is a large number of givers for a single service.

The Lord's Supper service was an impressive one. The beautiful aluminum individual cups and trays were a gift to the church from lady friends of Mrs. Hume in Springfield and New Haven. From the number of cups used, we judge that between 450 and 500 persons communed. There were not far from 900 persons present at the service.

There are fifteen Sunday schools for non-Christians in Ahmednagar, which are for the most part conducted from 7.30 to 8.30 A.M. Some are held in schoolhouses, but many meet out of doors. Boys in the Union Training

FIRST CHURCH, AHMEDNAGAR, INDIA

This building was dedicated in 1906. Buildings and land cost about $25,000, not one cent of which came from the American Board, but was given by friends of various denominations in America, by Indian Christians and non-Christians, and by various English donors, including two former governors of the Bombay Presidency. The Oriental architecture will be noticed, and in the interior decoration the lotus flower has been utilized because the lotus symbolizes to the Hindu that the universe flowered from the Divine One. The church seats about 1,200

LECTURE HALL, AHMEDNAGAR THEOLOGICAL SEMINARY

School conduct some of these schools; young women in the Girls' Boarding School teach in two or three of them. The Sunday school of First Church meets at 9 A.M. It has two sections: the senior department, in which 449 were present; and the junior department, in which 153 were present. There are eleven Christian Endeavor Societies, seven of which are among boys and four among girls. Their total membership is 471. These societies meet for the most part between 11 and 12 o'clock. A class of catechumens for men and boys meets on my veranda at 12.15 P.M. and is attended by a few men and about thirty-five boys.

The church service of worship in both the First and Second Churches is held at 5 P.M. After this service, one instructor and several students of the theological seminary, with a company of boys, conduct an evangelistic service for non-Christians at the gate of the mission school, in the heart of the city.

During the day some kind of Christian service is held in connection with each mission institution: *e. g.*, at the Hospital for Women and Children, at the Bible Women's Training School, at the Chapin Home for Widows, etc. On this Sunday evening, after dinner, the boys of the mission high school and industrial schools had a musical evening at the house of their principal, Rev. Henry Fairbank, part of which consisted of records of Christian hymns rendered by a phonograph. After dinner in another mission house, there was music for others. At my home the two lady doctors of the hospital and the lady in charge of the Bible Women's Training School were with us for dinner, and our day closed with a family devotional service at which Holmes's "The Chambered Nautilus," Bible verses, and a selection from Tennyson were repeated.

Last of all was a joint exercise between two. It consisted of a massage to the present writer by a non-Christian servant and a catechumen's class in which, while I was being massaged, I taught that one candidate for church membership various Christian principles and duties.

THE ARMENIAN PEOPLE

IN a recent widely quoted article written for the Boston *Advertiser*, Rev. James L. Barton, D.D., Foreign Secretary of the American Board and formerly president of Euphrates College in Harpoot, gives some concise and illuminating facts as to the nature and history of the Armenian people. We quote a few paragraphs:—

"The Armenians, whose extermination by the Turks is now threatened, are one of the oldest races of history. The earliest Biblical mention of the land occupied throughout their entire historical period is the allusion to Ararat. Armenia furnished Tyre with horses and mules, as reported by Ezekiel, and the king of Armenia was an ally of Cyrus the Great in the overthrow of the Babylonians in the sixth century B.C.

"Their own traditions take them back to Noah and make them members of the Japhetic branch of the human family. As a race they have a varied history. They were an ally of Rome in 67 B.C., and in 261 A.D. became again subject to Persia. Their last kingdom was in the Taurus Mountains, in Northern Cilicia, until 1375, when Armenia lost its last vestige of separate national existence.

"They were the first race or nation to adopt Christianity as a national religion, and so the Armenian Church is the oldest of all national churches, dating back to the beginning of the fourth century.

"Physically and intellectually the Armenians are fully equal to any of the races that occupy the Near East, and to most they are decidedly superior. Mr. J. Bryce and W. Y. Palgrave, as well as a host of other students of the race, speak of them as finely formed, quick of intellect and perception, and inclined to intellectual pursuits. They possess remarkable tact and skill in business matters and are enterprising and ambitious."

PROF. TENEKEJIAN PROF. NAHIGIAN PROF. BOOJICANIAN PROF. SOGHIGIAN

MARTYRED PROFESSORS OF EUPHRATES COLLEGE, HARPOOT

A report published by the *Outlook* with reference to conditions in Harpoot says: "Of the American Mission College approximately two-thirds of the girl pupils and six-sevenths of the boys have been taken away to death, exile, or Moslem homes. Of the professors, four are gone and three are left. Professor Tenekejian had served the college thirty-five years, was representative of the Protestants with the government. He was arrested May 1; hair of head, mustache, and beard pulled out in vain effort to secure damaging confessions; was starved and hung by arms for a day or night; severely beaten several times; taken out on road about June 20, killed in a general massacre. Professor Nahigian had studied at Ann Arbor and been on the college staff thirty-three years; arrested about June 5, killed in same massacre with Professor Tenekejian. Professor Boojicanian studied at Edinburgh, served the college sixteen years; arrested and tortured with Professor Tenekejian; also had three finger nails pulled out by roots; killed in same massacre." Another professor, a Princeton student, became mentally deranged from the tortures he witnessed and suffered. He was murdered beyond Malatia. Still another who had studied at Yale and at Cornell, after fearful beating and imprisonment in a dark cell, was taken to the Red Crescent Hospital for treatment. Four of the male instructors also are known to have been killed on the road.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1914	$14,724.20	$2,096.98	$658.54	$2,206.94	$2,000.00	$1,759.50	$23,446.16
1915	18,470.74	1,765.86	739.14	3,818.24	500.00	1,529.73	26,823.71
Gain	$3,746.54		$80.60	$1,611.30			$3,377.55
Loss		$331.12			$1,500.00	$229.77	

FOR THREE MONTHS TO NOVEMBER 30

1914	$43,101.87	$6,203.45	$1,798.23	$99,576.67	$4,000.00	$5,694.25	$160,374.47
1915	47,418.26	3,997.06	1,522.50	115,541.28	4,500.00	4,291.28	177,270.38
Gain	$4,316.39			$15,964.61	$500.00		$16,895.91
Loss		$2,206.39	$275.73			$1,402.97	

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS

FOR THREE MONTHS TO NOVEMBER 30

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1914	$48,381.04	$49,110.50	$3,751.88	$101,243.42
1915	51,700.91	37,813.42	3,036.89	92,551.22
Gain	$3,319.87			
Loss		$11,297.08	$714.99	$8,692.20

A WORTHY GAIN

THE direct gifts from churches reveal the big gain of the month just in the column where it means most. We can all hope that this means a steady flow of increasing gifts to bring the church year to a close and to rise to new levels for the coming winter months. Conditions of appalling need in our largest field warrant sacrifice and prayerful effort by every pastor and congregation. Perhaps there has never been a missionary situation which was more widely noticed in the newspapers or more fully discussed in our churches. It would be strange indeed if every individual was not moved to increase his contribution in times like these.

In many churches additional sums could be found available for credit under the Apportionment in the Year-Book if a little watchfulness and care were exercised. An instance has come to notice. In one strong Sunday school, at a recent teachers' meeting, more than one hundred dollars was voted

from the school treasury to a half-dozen most worthy and needy charities; but every dollar of which went outside the Apportionment pasture, so that no dollar of the sum is to be credited in the Year-Book except in the "Other" column. To be sure, some of the "Societies" have been remembered during the past months, yet it hardly seems loyal that all the December and Christmas votes from the Sunday schools should go to outside causes. This fact is true in no other denomination in the country.

Let every friend and every pastor watch carefully for the Board's interests this year. Never were increases more necessary.

THE LAYMEN'S CAMPAIGN

Jottings from the Great Conventions

The fall series of conventions is over, and before the mid-winter one begins we have a chance to describe the movement in more detail than has been possible hitherto.

IN THE WEST

Wichita. We might characterize this as a "cosy" convention, and yet it was one of distinct power. It gripped the entire city as much as any. Wichita considers itself a moral and religious community, and the attendance showed it. The four Congregational churches were in the center of the movement, and took the unusual step of merging their Sunday evening services that they might hear all about the Armenian atrocities.

Mitchell, S. Dak. Thirty-seven Congregational churches were in attendance, according to Superintendent Thrall's report, and the opportunity was used for reviewing the state work. It was revealed that the state is backward in the adoption of modern methods for missionary education and funds, but far-reaching plans were projected. Governor Byrnie, a Congregationalist, came from the capitol to attend the convention and presided at the banquet. The local registration was remarkable. In our own church eighty-seven per cent of the male membership was in attendance, thus heading the list. Country delegates came in automobiles, and the machines were parked along the curb for two blocks near the place of meeting. Some came one hundred miles.

Milwaukee was a joy and surprise. The convention was seized upon by the Protestant churches as a rallying center. The delegates from near-by towns filled the day sessions and gave the speakers a fine hearing. The Congregationalists lunched together—a thoroughly representative body—and listened eagerly to a survey of the entire missionary task of the denomination. Dr. Beale, of the Grand Avenue Church, said, "This is the biggest thing religiously that has ever come to Milwaukee." That this opinion was shared by others is indicated by the fact that the convention organization is being continued, in the hope that a similar series of meetings can be held next year.

Cincinnati. The largest auditorium in the city was well filled at the night meetings, and a good audience gathered in the mornings and afternoons from the registration of 3,100. The deep religious tone of the meetings marked this convention. The Congregational group used the occasion to consolidate their fellowship and start some new plans.

St. Louis. The registration of 1,500 was not as large as expected, but turned out good as to quality and interest; for the attendance was as large as in cities enrolling a greater number, and a fair proportion of leading Christian business men were in evidence. Men like George W. Brown and William H. Danforth, prominent manufacturers, presided at the sessions. The closing sessions packed the auditorium. The Congregational Conference, in addition to inaugurating an Every-Member Canvass campaign, committed itself to raise $1,500 for work in behalf of the robber caste in India, under Mr. McBride, and $1,700

for the St. Louis City Missionary Society. For these purposes $2,000 was raised on the spot, and the balance was assured before the teams left the city. Good for St. Louis!

Cleveland. If any palms are to be awarded, Cleveland should have a good share. The convention there was highly satisfactory in attendance and in spirit. The large Baptist church on Euclid Avenue was filled at the day sessions and fine audiences greeted the evening speakers in the Armory. Congregationalism is splendidly organized in Ohio, and we owe much to Secretaries Royce, Rothrock, and their associates for the success of this movement so far as our denomination was concerned. Effective follow-up work is assured.

Toledo closed the series and closed it well. Those who faced that great audience of men in Trinity Protestant Episcopal Church will never forget the sight. The Congregational men met for luncheon to formulate plans looking to a simultaneous canvass of our churches on January 16. Pastors and lay leaders coöperated to make the convention the religious event of the year.

The American Board missionaries who have aided in the setting up of these conventions are F. P. Beach, Giles G. Brown, C. H. Burr, F. F. Goodsell, E. D. Kellogg, A. R. Mather, H. A. Maynard, A. A. McBride, E. C. Partridge.

IN THE EAST

Fewer conventions have been held. The one at *Portland* had its difficulties in losing two executive secretaries in succession. Giles Brown, of Ceylon, did valiant service in rounding out a hasty preparation. Nearly 950 men were enrolled and the sessions stirred real enthusiasm. Follow-up plans are working out through denominational channels.

Boston. The Congregationalists led with an enrollment of 1,075, out of a total of 2,581 registrations. The rally gathered 250 Congregational men in historic Park Street Church to face the fact that only twenty-eight per cent of the membership of forty-one of our churches reporting were giving anything to missions, and only fifty per cent were systematically aiding in church support. A dozen Every-Member Canvasses are now in progress, with good reports coming in.

Manchester. Here the feature was the coöperation of the outside towns. Delegates came from ninety towns by special car and motor. The total registrations passed the 1,250 mark.

Ten of our missionary force are planning to help the preparation in the cities that are still to hold conventions in the next four months.

MISSIONS AND BUSINESS

An Editorial which Appeared in the St. Louis Republic of December 2, 1915

The supercilious citizen who has doubts about missions and the missionary spirit ought to drop in casually at the great Laymen's Missionary Convention now in session at the Third Baptist Church.

Many Americans, 1915 model, do not believe in foreign missions. These gentlemen go on in their indifference or opposition, serenely ignoring the fact that they themselves are the direct descendants of persons who wore the skins of wild beasts and drank blood out of the skulls of their enemies, and that these ancestors of theirs were converted by missionaries from Italy and Asia in the days when it was further from Antioch or Rome to the forests of Germany than it is now from St. Louis to Shanghai. To make a case against foreign missions it would be necessary to blot out all history.

No wonder the modern business man believes in missions! Business has learned of the missionaries. We read of American sewing machines in Turkish harems, American kerosene in transit across the mountains of China, American railroad cars threading the passes of the Andes, and American rice mills—made in Moline,

Ill.—standing above the rice fields of Persia. All this simply represents the hopeless attempts of trade to catch up with the foreign missionary. A complete history of the economic development of the world can no more leave out Livingstone of Africa, Hamlin of Turkey, Judson of Burma, and Coan of Hawaii than it can leave out the Standard Oil Company and the United States Steel Corporation. The American trade expert goes everywhere, but he finds the footprints of the missionary wherever he goes. And the organizer of advertising campaigns, selling campaigns, and "follow-up" movements in the world of trade simply follows the methods of missions.

Every citizen of the world today has a real, personal stake in the success of Christian missions. If you doubt this, think for a moment of the tin shields on the cables of ships from the tropics, lying at the docks of New Orleans, just 717 miles from St. Louis. These are to keep rats infected with bubonic plague from leaving these ships and bringing the disease ashore in New Orleans. Bubonic plague flourishes among heathen populations. There is no city in the world where the natural laws governing public health are made efficacious by ordinances backed by public opinion, except where Christianity has prepared the way by popularizing the Christian conception of human brotherhood and the preciousness of the individual. Those tin shields on those cables are a tribute to heathenism, and Christian missions are only another instance of "safety first." In Christianizing the world we shall incidentally rid ourselves of the menace of cholera, typhus, and bubonic plague.

The world of trade believes that all men are neighbors, and that the Chinaman, the Hindu, the Arab, and the Turk ought to be bound up in a circle of interest with us through the interchange of goods. Shall we have commerce in products and not in ideas? Shall the human element—the element that sends out "get-acquainted" trains through St. Louis's trade territory—be present when we trade with the man in Oklahoma City, but absent when we trade with the man in Peking?

Cholera was threatening the region of Bombay. The British officials were nonplused, for the natives believed that the sanitary squads purposed to desecrate their sacred places. The head of the province was appealed to. "Send for Dr. Ballantine," he ordered. When an American medical missionary went with the soldiers the resistance of the natives ceased. It is for our profit to send the heathen kerosene and sewing machines and cotton print goods and agricultural and milling machinery and antiseptic solutions. But shall we neglect to send him the Parable of the Good Samaritan and the missionary who turns it into modern practice? The Laymen's Missionary Movement says no.

A TYPICAL SCENE

Fifty laymen of a city church seated at supper in the parish house—trustees, deacons, prominent business men, average age about forty. The leader rises and says: "Now, men, at two o'clock next Sunday afternoon twenty-five automobiles will start from the church door, and between that time and five o'clock every family and member of this parish will be visited and asked to participate in the finances and benevolences of the church for the coming year. The plan has been explained to them in advance and they will be looking for you. Come to church next Sunday morning and let our pastor set us apart for this service. It will be one of the greatest days in the history of this church. Each team of two will now review their cards and assignments." The pastor sits by and a look of sweet content comes into his face. He is in the background tonight, but he worked hard and prayed some that this thing might be done. This scene is from life and may be located on Euclid Avenue, Cleveland. It is typical of a new day.

FOREIGN DEPARTMENT

TURKEY

From One Who Could Come Away

The following story was sent us by a member of a small party which traveled up from a Turkish city near the Mediterranean coast to Constantinople, and has since reached America. The writer says:—

"On a Monday morning, at four o'clock, we started, and after traveling all day and night reached ——— about nine o'clock the next morning. We had three hours to wait here, so taking a carriage at the station we rode to the home of an Armenian there, a well-educated, fine young doctor whom we had met on a previous visit. We found his wife and two small children at home, but the doctor had been taken a year ago to work for the wounded Turkish soldiers.

"The wife had heard of the exiling of all the Armenians from different towns around her, so was packing a few things to take with her when her hour came to go. That hour arrived while we were in her home. All the Armenians were ordered to be at the station in twenty-four hours, to be sent—where? They did not know, but they did know that they had to leave everything—the little homes they had worked for for years, the few little things they had collected, all must be left to the plunder of the Turks.

Life's Saddest Hours

"It was one of the saddest hours I ever lived through; in fact, the hours following on the train to Constantinople were the saddest hours I ever spent. I wish I might picture the scene in that Armenian home, and we knew that in hundreds of other homes in that very town the same heartbreaking scenes might be witnessed.

"The courage of that brave little doctor's wife, who knew she must take her two babies and face starvation and death with them! Many began to come to her home—to her, for comfort and cheer, and she gave it. I have never seen such courage before. You have to go to the darkest places of the earth to see the brightest lights, to the most obscure spot to find the greatest heroes.

"Her bright smile, with no trace of fear in it, was like a beacon light in that mud village where hundreds were doomed.

"It wasn't because she didn't understand how they felt; she was one of them. It wasn't because she had no dear ones in peril; her husband was far away ministering to those who were sending her and her babies to destruction.

"'Oh! there is no God for the Armenians,' said one Armenian who, with others, had come in to talk it over.

"Just then a poor woman rushed in to get some medicine for a young girl who had fainted when the order came. Such despair, such hopelessness, you have never seen on human faces in America.

"'It is the slow massacre of our entire race,' said one woman. 'It is worse than massacre,' replied a man.

The Crier's Warning

"The town crier went through all the streets of the village crying out that any one who helped the Armenians in any way, gave them food, money, or anything, would be beaten and cast into prison. It was more than we could stand.

"'Have you any money?' we asked the doctor's wife. 'Yes,' she said, 'a few liras, but many families will have nothing.'

"After figuring out what it would

INTERIOR OF PROTESTANT CHURCH, OORFA

It was in this building, in 1895, that nearly 3,000 Armenians were killed in two days, beginning December 28. The building was set on fire, after kerosene had been sprinkled on the people who had fled there for safety, on mattings, on furniture, and on whatever would burn. Since the terrible days of 1895, the Gregorian Church and the evangelicals have been very close together. The death of Mr. Leslie, referred to elsewhere, leaves this city, with its many appeals, without any missionary in charge

cost us all to reach Constantinople, we gave them what money we had left in our small party. But really to help them, we could do nothing; we were powerless to save their lives.

"Already the Turks had taken the American school and church, and after a big procession through the streets had consecrated the church into a mosque and made the school a Turkish school. They had taken down the cross and put up the crescent. Some weeks before they had exiled the faithful Armenian pastor, who for a great many years had toiled there, as he said, 'to make a little oasis in that desert.'

"Hardly had we left the town when we began to meet one train after another, crowded, jammed with these poor people being carried away to some spot where no food could be obtained. At every station at which we stopped

we came side by side with one of these trains. It was made up of cattle cars, and the faces of little children were looking out from behind the tiny, barred windows of each car. The side doors were wide open, and one could plainly see old men and old women, young mothers with tiny babies, men, women, and children all huddled together—human beings treated worse than cattle are treated.

"About eight o'clock that evening we came to a station where stood one of these trains. The Armenians told us that they had been in the station for three days, with no food. They said the Turks forbade their buying food. At the end of each train was a car of Turkish soldiers, ready to drive the poor people on when they reached the desert, or to whatever place they were being taken.

Babies Thrown into River

"They told us that twenty babies had been thrown into a river as a train crossed, thrown by the mothers themselves, who could not bear to hear their little ones crying for food when there was no food to give them. One woman gave birth to twins in one of those crowded cars, and crossing a river she threw both her babies and then herself into the water. Those who could not pay to ride in these cattle cars were forced to walk. All along the road, as our train passed, we saw them walking slowly and sadly along, driven from their homes like sheep to the slaughter.

"A German officer was on the train with us, and I asked him if Germany had anything to do with this exile, for I thought it was the most brutal thing that had ever happened. He said, 'You can't object to exiling a race; it's only the way the Turks are doing it which is bad.' He said he had just come from the interior himself and had seen the most terrible sights he ever saw in his life. 'Hundreds of people were walking over the mountains, driven by soldiers. Many were dead and dying by the roadside. Old women and little children too feeble to walk

EUPHRATES COLLEGE AND EASTERN TURKEY THEOLOGICAL SEMINARY, HARPOOT

The college has a men's and a women's department. The theological department had students from Van and Bitlis as well as from Harpoot. The mission hospital does not appear in this cut

were strapped to the sides of donkeys. Babies lay dead in the road. Human life was thrown away everywhere.'

Desperate Choices

"Another man on the train said that in one train he was in the mothers begged him to take their children, to save them from such a death. He said that an Armenian, a leading business man in ———, told him that he would rather kill his four daughters with his own hand than see the Turks take them from him. This Armenian was made to leave his home, his business, and all he had, and started off with his family to walk to whatever place the Turks desired to exile him.

"When we reached a station near Constantinople we met a long train of Armenians that had just been exiled from ———.

"Some of our party talked with one of the native teachers from the American school. Among other things he said that an old man was walking in the street when the order came to leave. The old man was deaf and did not understand what was going on. Because he made no move to leave the town, the soldiers shot him down in the street. The teacher said he could buy no food, as the soldiers kept them from buying any.

"The crying of those babies and little children for food is still ringing in my ears. On every train we met we heard the same heartrending cries of little children."

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The School Situation

From various sources we learn of the opening of the Board's mission schools within a few days of their usual dates. Dr. Chambers, of Adana, refers to the necessity of receiving only the former pupils, but says that 150 girls were in the school when he left Adana. In the *Orient* of October 13, the International College at Smyrna is reported to have opened with 106 students. The girls' school in Smyrna at the same date had 180 pupils. At Talas, the boys' school numbered sixty pupils and the girls' school welcomed 125. St. Paul's College, at Tarsus, opened September 22. At the end of the first three weeks eighty-seven students were in attendance and the faculty numbered eight. Anatolia College, Marsovan, according to a letter of October 11, had fifty students, with eight teachers back; and the Marsovan Girls' School had about the same enrollment. The Gedik Pasha School for Girls numbered about 192 day scholars, the American College for Girls had 180 students, and Robert College 380. At Brousa, the boarding department of the school for girls did not open, but day pupils were received.

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After Three Massacres and a Deportation

The party of American Board missionaries which arrived in New York by the Greek steamer *Themistocles*, late in November, was led by Rev. William Nesbitt Chambers, D.D., of Adana. Being of Canadian citizenship, Dr. Chambers was not unhampered in his movements in Turkey, so was chosen to head the party which was coming home from Adana and Tarsus. During his thirty-six years' service in Turkey, Dr. Chambers has seen the massacres of 1895 and 1896, and the yet fiercer and more cruel one of 1909; and did not leave Adana this fall until after the "Great Drive" of September 7, when from 15,000 to 18,000 Armenians were swept out of the city on the southwestern road.

On the day after the "drive," the market and business part of the city was closed and deserted; the business men were among the deported. The government soon took possession of the stores and stocks of goods, and in some cases of the money in banks, giving out word that taxes would be settled and debts paid, and "if any remained" it would be kept safe. The American School for Girls opened its sessions, and had succeeded, up to the time Dr. Chambers left, in protecting

its old pupils, numbering about one hundred and fifty, although the teachers did not dare open their doors to the many new girls and children whose friends hoped by sending them to the Americans to keep them from having to go on the road.

At the American Board's hospital, Dr. Haas and his corps of nurses have been doing Red Cross and relief work in the way of feeding and caring for the sick and the exiled who have been going through the city, and were about to devote more space to surgical work for the military forces.

Asked as to the attitude of the Turkish citizens toward the unfortunate Armenians, Dr. Chambers told an interesting incident. On September 7, as the houses were being systematically cleared—women, children, old people, sick, all swept out and driven relentlessly forward—an elderly, respectable-looking Turk stopped on a corner beside one of the hospital staff, who was watching proceedings. He began to speak, half to himself, half to the stranger. "Allah cannot accept this," he said. "This is not of Allah. Perhaps the men are traitors, who knows; but not these children and women and old ones. No, we shall see what comes to us for this. It is not Allah's will."

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MICRONESIA

News from Kusaie and the Marshall Islands

News from our devoted missionaries in Micronesia is very infrequent, and the fact that Mr. and Mrs. Delaporte, of Nauru, in the Marshalls, and Mr. and Mrs. Woodward, of Abaian, in the Gilberts, are in this country on furlough reduces the number of persons who could send us information, should opportunity arise. The Misses Elizabeth and Jane D. Baldwin, of Kusaie, have succeeded in sending a letter to their brother in New York. Mr. Baldwin writes:—

"The letter from my sisters came

OLD NATIVE CHURCH, ABAIAN, GILBERT ISLANDS

Seats 700 natives. Pastor and daughter in lower left-hand corner

via Yokohama and was evidently censored. They say they are both very well and able to work long hours. They are engaged, besides their school work, in translating the New Testament, setting up the type and printing at least one page each day. In addition to this they have endeavored to increase their food supply by planting potatoes, sugar cane, bananas, and

TE KANRE AND WIFE

Dr. Bingham's assistant in the translation of the Gilbertese Bible

mandioc; but the rats eat the potatoes and sugar cane, and the bananas have been attacked by a blight which kills many of the plants, so that their effort in this direction has not been very successful. This letter was dated September 18. Since its receipt I have received a letter dated Yokohama, October 23, from a gentleman whose home is in California. He writes: 'Your sisters, Misses Elizabeth and Jennie Baldwin, in Kusaie, desire to have you informed that at the present time they are in good health. They are working hard, owing to the shortage of provisions, and up to the time I left there, on September 22, there was no relief in sight.'"

When the Japanese took charge of the Caroline Islands, our missionary, Miss Jessie Hoppin, whose furlough was due, was given the opportunity of leaving her field and coming home via Yokohama. Since the missionaries who would be left on duty, Rev. and Mrs. Charles H. Maas and Rev. Carl Heine, were of German citizenship, and hence were to be interned at Jaluij with other Germans, Miss Hoppin decided that rather than leave the Marshall and Caroline Island field without any one of full American citizenship in charge, she would give up her furlough and stay by. She was at last reports at Jaluij, her stay being entirely voluntary and her movements unhampered except as regards sending or receiving mail.

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From an Island on the Equator

Rev. Frank J. Woodward lives at Abaian, but his work covers the whole northern part of the Gilbert Island group. His letters have to go to him via Australia, and his post is probably the most isolated of any of the Board's mission stations. Mr. Woodward, who is now at home on furlough, speaks most interestingly of his field. He says:—

"The Gilbert Islands are crossed by the equator and form a part of Micronesia, being peopled by Polynesians. The group is composed of sixteen coral atolls, lying but a few feet above the high-water mark and inclosing within their protection lagoons that are often thirty miles long and half as broad. Perpetual summer broods here.

"The people, still children in character and strength of principle, are Animists in religion. Having no temples or regular priesthood, reverence is paid to stones, sacred trees, birds, and relics of the dead. We have to combat the old-time heathen dance, with all its evil tendencies.

MR. GRENFELL AND SAMUEL (GILBERTESE SECRETARY)

Engaged in translating Bunyan's "Pilgrim's Progress" in study of Ocean Island Mission House

"There are three centers of work in these islands, the two American Board stations being on Ocean Island and Abaian, while the third is at Beru, under the London Missionary Society. For several years a training school has been conducted on Ocean Island in connection with the evangelistic work, which there assumes great importance, because of the natives brought together to work the phosphate mines. In the Sunday morning union services here an audience of from 450 to 600 is regularly present. Four years ago I was directed to establish a self-supporting school on Abaian, where Dr. Bingham began to work for the group in 1857.

"During the first school year twenty of our most promising students left us because we required each to pay seventy-five cents toward school expenses and to provide his or her own food. The second year seventy boys and girls paid seventy-five dollars toward school expenses. And last year they provided their food and gave $100 to the same fund.

"On our arrival at Abaian we found fifty-seven church members. Since then the number has steadily increased until June of the present year, when the Abaian membership was 230. That this growth was in spirit as well as in numbers is evidenced by the increase in the amount of the offering, which in June, 1913, amounted to thirty-four dollars, while in May, 1915, it totaled $400. This becomes more significant when it is remembered that the average daily wage is twenty-five cents.

"By a plan of coöperation we now have students from the Northern Gilberts in the training school at Beru, under the London Missionary Society, and twenty-three graduates are at work as pastors and teachers in our field. The usefulness of our printing press, formerly at Ocean Island, has increased so that during the past two years millions of pages of tracts, text-books, and magazines have been printed and distributed. It is expected that in the near future this branch of our work will be self-supporting.

"While the British government maintains a hospital in the group, it is inadequate to meet the pressing need. Skin diseases are very common, while dysentery, fevers, and tuberculosis are constantly taking their toll. Not having a doctor on our island, the

treatment of the sick is a necessary adjunct of our work, which is not without its fruits."

Mr. Woodward's work on the Gilberts is now in charge of Mr. Richard E. G. Grenfell, who is at Abaian.

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JAPAN

Picking Up Work at Matsuyama

Dr. and Mrs. Horatio B. Newell, for some twenty-seven or twenty-eight years members of the mission in Japan, have recently been spending a year's furlough in America. Dr. Newell reports their pleasure in returning to Japan, and tells of their voyage and arrival as follows:—

"We had a most delightful trip out on the *Mongolia*, with a charming company of fellow-passengers, 140 of the 280 in cabin being of the missionary stripe. Of these, sixty were returning to their fields and eighty were new recruits, including a fine bunch of American Boarders. Misses Bowman, Horn, Metcalf, Munger, Nash, Tenney, and Waddell; also Miss Andrews and her companion, Mrs. Bailey; Mr. and Mrs. Clark and Miss Waterhouse, from Honolulu; Mrs. Newell and myself, with our cousin, Miss Hale, were our representatives.

"The missionary body soon organized and held a daily conference of a half hour—brief, crisp, snappy, and inspiring—the best half hour of the always pleasant day. Dr. Lowrie, of China, Mr. Cooper, of Siam, and Dr. Hume, of China, were among the 'veterans' who were always helpful; and Mr. Lyon, of Shanghai (Young Men's Christian Association), was the presiding genius who did much to make the conference a success.

The Ambassador Takes Part

"Others besides the missionary body attended these meetings and some took a helpful part, notably our United States ambassador to Japan, Hon. G. W. Guthrie, who with Mrs. Guthrie was a through passenger. Both Mr. and Mrs. Guthrie were very approachable and genial, and it was good to be able to become thus well acquainted. At Honolulu the leading citizens gave a dinner to Ambassador Guthrie, to which I also had the honor of an invitation and a place on the speaking program. There also we spent a delightful day and a night with our friend, Dr. Doremus Scudder, pastor of Central Union Church.

"All the way across the Pacific we were favored with smooth seas and bright skies, and I heard of not a single case of *mal de mer* during the voyage. Of the two Sundays spent on board, Dr. Lowrie took one service and I the other. This latter, by the way, happened to be the 180° day; so, strictly speaking, the Sunday had been dropped and our service was on Monday, September 6. But by general consent the day was kept as a Sabbath so far as our missionary body was concerned. We arrived in Yokohama also on a Sunday; but with the general confusion the morning service was dispensed with, and in lieu thereof the Union Church at Yokohama was well filled up at the six o'clock service, where we all heard an excellent sermon from the new pastor, Rev. William Martin.

"After a few days of rest and preparation and looking after baggage and freight at Kobe, we took ship again and reached Matsuyama on September 22, where we found a most cordial reception awaiting us, both at the Takahama wharf and at our home. And there was work awaiting also. I had not left the wharf before I had accepted two invitations to speak on the following Sunday. One of these was the communion service at Komachi Church of this city, at which time one young man was baptized. The other was at Gemchu, a few miles down the coast, where after the regular evening service I administered the Lord's Supper and had the pleasure of baptizing seven adults and three children, the fruit of faithful work our evangelist has been doing there. Of

the children the youngest was a year old, and of the adults the oldest was ninety-one—the widest range in years that I ever saw included in such a service. The oldest candidate was a dear old white-haired lady, who has lived for years with a daughter who is a Christian, and whose sweet, helpful ways in the home finally broke down all the opposition in the mother's heart. It was a very happy family union."

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AFRICA

Business Matters at Chikore

Mr. Columbus C. Fuller has sent an interesting summary of the year's growth and problems along the medical, evangelistic, and educational lines at Chikore, in the Rhodesia Branch of the South Africa Mission. His statement of some of the business matters and questions of material development throw such a strong light on the variety of knowledge the modern missionary needs to have, that we quote several paragraphs herewith. The report says:—

"The most important matter at this station, at the present, is the outbreak of 'East Coast Fever' in the district, its steady approach to the farm, and the relation of the mission to it. There are on this farm more than six hundred head of cattle, of which about five hundred belong to the natives. Experience has shown that the only preventive of the disease is 'spraying' or 'dipping' the cattle in an arsenical solution at intervals of three to seven days, for the destruction of the disease-bearing 'ticks.' Even though the disease may break out among cattle so treated, it is usually suppressed without much loss.

"Their cattle and their daughters constitute the wealth of the native people. The missionaries require cattle for the supply of milk, butter, and labor. The school is dependent

THE HEAD ZULU TEACHER AT CHIKORE SCHOOL, WITH WIFE AND CHILDREN

upon the oxen for the cultivation of the crops which supply the boys and girls with food.

Dipping vs. Spraying

"The cost of spraying is about three times that of dipping, and there is some question of its efficiency; so it seems advisable to build a dipping tank and systematically 'dip' the cattle until danger of loss by the disease is past. Dr. Sinclair, the chief veterinary surgeon of the government, recently visited here, and advised that a dipping tank be built as soon as possible. He assured us that all natives on the farm would be compelled to dip their cattle as soon as the tank was ready.

"Such a tank will cost $300 or more, complete with shed, yards for stock, dipping solution, etc. The stock on the farm is worth $10,000 at least, and it is important to protect it.

"Who is to furnish the money to build the dipping tank? Who is going to give the time necessary to supervise the construction of it and the dipping of all the cattle on the farm after it is built? Is this legitimate missionary work? If 'compulsory dipping' is put in force by government, the Board is responsible for the construction and operation of the tank, because the farm belongs to it by title deed. Dr. Sinclair says that he thinks compulsory dipping will be put into effect in this district. If the money be secured outside the mission funds, is it advisable to ask or urge the natives to join in the expense of building the tank, with the understanding that they shall have their cattle dipped at cost? Can the mission be expected to build the tank and dip all cattle on the farm for the protection of the mission cattle or for the sake of the public good? These are live questions and will require discussion.

A Good Roads Movement

"From a material standpoint and as benefiting the public, the new wagon road to the north is the most important item to report. It connects this station with the homestead of Mr. Frank King, thirteen miles distant, and gives us a direct outlet to Chipingi and the railway. The great need of this road has been recognized for years, and the old road from Mt. Silinda has been a bugbear in the way of getting in goods by wagon.

"The missionaries here, and the natives as well, have had to pay an extra forty-three cents per 100 pounds on all goods which came from Mt. Silinda, above the regular transport rate to that station, and it has often been difficult to secure a wagon when needed. Now, as Mr. W. M. Longden, our retiring magistrate, who inspected the road, says, 'Chikore has better connections with the north than Mt. Silinda,' and we secure the same transport rate from the railway.

"If we secure a grant-in-aid from government, as recommended by Mr. Longden, this road will cost the mission nothing to speak of. The location of the new road and the supervision of its construction made considerable extra work for the force here, but it is a satisfactory expenditure of time and strength. Practically every able-bodied man on this farm gave seven days' work on the road, using his own hoe. The schoolboys worked many days, especially in finishing the road and building the bridge across the Nyaundombo River, and considerable labor was paid for at the regular rates. Every man who worked his seven days was given a good 'Kafir' hoe, as an expression of our appreciation of his help. There was little opposition on the part of the natives to doing this work at the request of the mission, as they realized the value of the road to all living here.

Christians Show Enterprise

"The Christian natives at this station are showing progress and enterprise by buying a donkey team and wagon and undertaking to bring in goods from the railway, by considering the opening of a store, and by

offering to help in the building of a dipping tank. There is a question as to the wisdom of their enterprise, but it shows an awakening race consciousness, and should be carefully encouraged and guided."

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An Outstation of an Outstation

Dr. Wesley M. Stover, of Bailundo, writes under date of October 4:—

"I have just spent a few days at one of the sub-outstations of Bailundo station, *i. e.*, an outstation organized, manned, and supported by one of the larger outstations, this one by Chimbili outstation.

"I was greatly surprised at the progress made. This is only the second year of work there, and yet a number joined in the responsive reading of the Psalms on Sunday morning. The house was crowded to the doors and many sat outside. There were over three hundred in all. The attention was close and interested. One could see that the greater part of the congregation was following the sermon intelligently and appreciatively.

"One of the boys from this place attended the summer school for outstation teachers held here in Bailundo in July. He was not a teacher, but wished to qualify for one. Miss Miller, who held the class, said he seemed to be deficient in everything but the Bible. She could not puzzle him on that by any of the usual tests given to such candidates."

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CHINA

An Eventful Prayer Meeting

Writing from Lintsingchow, in Shantung Province, in the late summer, Dr. Susan B. Tallmon, in charge of the Lintsing hospital, gives the following account of an especially blessed hospital prayer meeting. She says:—

"One of the pleasantest occasions of the week is our hospital prayer meeting each Friday evening, which doctors, evangelists, Bible-woman, and nurses take turns in leading. The children of the families are brought too, for there is no one with whom to leave them at home. There is bright-eyed Lien Ch'un, who can follow in the

THE STAFF OF THE LINTSINGCHOW HOSPITAL

Dr. Tallmon second from the right. Dr. Ma at the left

Bible reading and join in not a few hymns; and there is his chubby, happy little brother, who usually goes to sleep and is put down on the rug to nap until the meeting is over. Then there is often Mrs. Sung's little grandson, and the serious little son of the Liu home. They all like to come. Do you exclaim, 'Remarkable!' Not at all. Part of the explanation is that there are low stools for them to sit on and also at least one cooky for each child. More American children might enjoy prayer meeting under those circumstances.

All Kinds of In-patients

"One of the busy Fridays this spring it was my turn to lead the meeting. After hymn and opening prayer and Bible reading, according to a prearranged plan, I asked Mr. Liu, the evangelist, and Mrs. Sung, the Bible-woman, to tell for the benefit of all of us about each of the in-patients. Mrs. Sung reported that most of the women were willing to be taught, but that there were some who listened or made an effort to learn only when they thought the doctor might be around. The brightest patient was a young woman with tubercular spine, who was making great progress, reading pages of the catechism daily. There was the woman who had been home for a few days and returned to say that the members of her family were anxious to hear the gospel, because they wished to know what kept her from flying into a passion at every slight annoyance, as had been her habit; the blind woman who was old and slow, but who listened and tried earnestly to learn the prayers and Bible verses repeated for her; the girl whose father could not read, and wished her to learn all she could so as to teach him; the young woman with a tubercular elbow, who was so distracted by pain and by the care of her baby girl that she had little heart for learning anything—this was part of her report.

"Mr. Liu, too, found the patients had varying degrees of interest or indifference. One man, a patient who had a cataract operation three years ago, had returned for an operation on the other eye. He had joined the church on probation and was gladly learning more. Another eye patient had never known anything about Christianity until he came to Lintsing for treatment, but the seed seemed to have fallen into good soil and was springing up. He was from a village only a few miles from the station of another mission, so he was going home with a note of introduction to the workers there. The father of the little lad who had a serious operation some weeks before was a 'reading man,' and was thoughtfully investigating the claims of Christianity.

A Custom Official's Gift

"After the closing hymn I asked Dr. Ma, my associate, to tell every one about the visit we had received that day from Mr. Chu, the new customs official. This Mr. Chu is a descendant of the Ming emperors and a very progressive young man. He has visited England and France and knows much of foreign ways. He told me he had read the Bible and believed there was no other true doctrine. He had already sent a contribution of $100 (silver) towards the fund the Chinese are raising for a new surgical ward for men. Dr. Ma told how that afternoon he had come with one of his secretaries to make inquiries about the amount of money received yearly from America for hospital expenses, about how much went for supplies and how much for salaries, etc. He said that with the enlarged hospital (a new ward for men is about to be added to the hospital, which was originally for women) the expenses of carrying on the work would surely be increased, and that if we would accept he wished to donate certain funds under his control, amounting to about a thousand dollars (silver) a year, to the use of the hospital. There would be no restrictions as to the expenditure of these funds, for he was sure they would be used

for the purpose for which they were given.

"Such exciting news this was for those who had not already heard it! Did this mean we could plan for the opium refuge we have so much needed, with its special nurse? Did it mean a better surgical ward for men than the one we had in mind? Did it mean more adequate salaries, better instruments, a larger supply of drugs, and possibly in time a hospital kitchen and a private room for official patients? An addition of thirty-five dollars a month to the resources of a hospital in America would not cause such rejoicing; but here, while it would not provide for all of the above mentioned needs, you must understand that it would increase our receipts by half.

"By the time this letter is received the actual work of building the new hospital will have begun. The erection of the building will take much less time than has been needed for the purchasing of materials, so you may picture us not many months hence enjoying the conveniences of the new hospital. We are grateful to the friends at home who have made gifts, and for the friendship and coöperation of the Chinese, never so marked as this year. We are thankful for the hundreds of patients who have been treated in the hospital this year, receiving help for physical ills and seeing illustrated in a manner that they can understand something of the teaching of Him who came to make known God's love for the world."

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"Preaching Doctrine" in a Shansi Village

Writing from Taikuhsien, Shansi, on September 30, Rev. Wynn C. Fairfield, who in addition to his duties as secretary of Shansi district and treasurer of Taiku station has charge of the evangelistic work of the station, says:—

"Last Sunday it was my turn to go out with the preaching band of the Christian Endeavor. We went to a village about two miles away, four of us: the girls' school steward, the janitor of the church, a blacksmith, and myself. The village was the home of the school steward, whose wife was killed there in 1900. He was in the fields when the Boxers came and escaped to the mountains.

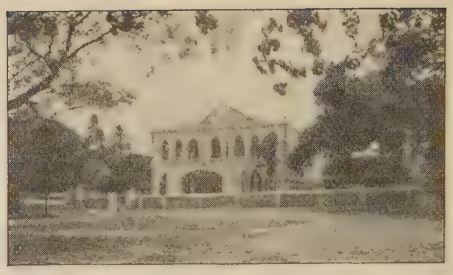
"As we went along the path through the fields a man met us, who called out at a distance, 'The doctor is coming!' Then as he drew nearer he said, 'Oh, no, it is Pastor Fairfield.' I did not know him from Adam, but the school steward said that he was a man who had a shop on the South Street, past which I go almost daily, and that he had probably inquired who I was. Pray for us that the unconscious witness of our lives upon the street may be true.

"There were not many people on the streets of the village. Most of the men were out in the fields, either gathering the sorghum and millet harvest or planting the winter wheat. Over on the 'back street' we finally went into the two shops of the village, a grain shop and a delicatessen shop. I'm not sure that the last description is accurate, but it is an approximation. In China we simply say, 'food shop.' In each was a group of men. The school steward and the blacksmith sang a hymn on the porch of the grain shop, gathered a half dozen men, and started in to preach. The steward does not think you are 'preaching doctrine' unless you do it in that particular way!

How the Seed Is Scattered

"The janitor went up the street a little ways and commenced talking to some women who were sitting outside the gateway of their courtyard. I went into the food shop and sat down, talking with the manager and the people who dropped in. They took a couple of my sheets and pasted them up on the wall. In the twenty minutes or so that I sat there I was impressed afresh with the way in which we are entering into the labor of others. One man had heard the good news in far-away Harbin, where he had been in

DR. VAN ALLEN'S BUNGALOW



THE MADURA HOSPITAL

business. Another had attended both Catholic and Protestant services in Paotingfu, and had been present at the funeral service of Miss Morrill, whom he claimed to know. A third had broken off opium with Dr. Atwood at Limanchuang before 1900, and said that he had never smoked it since.

"A fourth man said that his family had owned the court in our city here in which Mr. and Mrs. Clapp lived before they moved to the place in which they were killed. He said that on that fateful last day of July, 1900, he, a boy of fourteen, had run home crying to his mother because they had killed his foreign friends. A fifth had spent some time in the hospital as an attendant on some one who was breaking off opium, and a number of others had in some way come in contact with our work.

"All this was in a village of 400 or 500 people, but I suppose it is more or less typical of what we should find in many of the villages around here. Our great problem is to lay hold of these strands of interest and draw these friendly people into fellowship with the great Friend. Just how to do it is not yet clear, but we feel that very much of it must be done by the Chinese Christians."

⚜

INDIA

From Madura Hospital

We are indebted to Dr. Frank Van Allen, of Madura, for the interesting pictures on these pages of the setting of the hospital and of some of its helpful work. Dr. Van Allen's own home, the left-hand picture, is just across the street from the hospital. The street is about 100 feet wide, and a side gate in the wall around the hospital grounds, opposite the bungalow, admits the doctor at any time. In the picture on the opposite page, a hospital servant is fitting a wooden leg to each of the other men, who are farmers and have come more than thirty-five miles to receive these valuable attachments. Dr. Van Allen is a very busy man, and we are glad to be able to present to his friends in America even this small glimpse of the fine, skillful work done at Madura Hospital.

⚜

Pushing Evangelistic Work

In the letter in which Rev. J. F. Edwards describes the public confession of Christ on the part of the Mahar priest at Sirur (see page 15), he adds interesting details of his conviction that India is ripening for a Christian harvest such as it has never known before, and tells of some of his plans of campaign. He writes:—

"The incident of Chokoba's confession of Christ has confirmed me in my evangelistic plans. Two months ago I felt the opportunity of having a colleague in evangelistic work was one not to be missed, since the district urgently needed such a worker. Sudoba is therefore set apart for the work of evangelizing. I simply felt I must obey God's clear leading, and the conversion and baptism of Chokoba are the first fruits of this development.

"I have three blind assistants who accompany Sudoba. There is blind Yeshwani, with a fine memory for Scripture and who will make a strong

evangelist. Then there is David, who, worthy of his name, is very skillful on his Indian instrument, which is not very unlike a harp. Then comes Amrut, making a joyful noise unto the Lord with his drums. These blind instrumentalists gather the wondering crowd, and then, when all ears are well open, Sudoba pours in a gospel statement which I have not heard excelled by any Indian catechist.

"Part and parcel of my evangelistic scheme is my new theological class, numbering nearly twenty, meeting twice a week, when I drill them in evangelical theology. I am encouraged by the development thus far. There are hundreds of villages around here and the field is white unto harvest. In a little meeting of twenty people it was that Sudoba and his blind helpers first met Chokoba. It is by such evangelistic work that India is going to yield a bountiful harvest.

"Please don't forget to pray that Chokoba may become a great soul winner. Pray too for several souls in Bhoyara who are ripe for baptism and the full confession which it means. Pray too that in these days of war this all-important work of saving the people may not be hindered by lack of funds."

⚜

Hospital Evangelism

Dr. Lester H. Beals, of Wai, tells the following interesting story of the effect of a stay of a Hindu patient in the hospital at Wai on the family of which he was a member. Dr. Beals says:—

"Almost invariably one or more relatives accompany the patient and remain in the hospital as long as the patient does. This adds greatly to the scope of the evangelistic work. A few days ago our hospital pastor went

APPLYING WOODEN LEGS AT MADURA HOSPITAL

NATIVE PREACHERS AT SIRUR

out to a village eight or ten miles away over the mountain to call on a former patient who had become deeply interested in Christianity while in the hospital. They were good caste Hindus, and perhaps you can imagine the surprise of the pastor when the family of the patient invited him in to dinner with them. They all sat down and ate with the pastor—good caste Hindus eating with a Christian, an all but unthinkable event in these parts.

"The explanation was that not only had the patient been for about two months under the leavening influence of the hospital, but also his mother—who rules the home—and his wife—who will rule it after his mother is gone—were with him in the place where the pastor became their intimate friend, and where low caste and high caste have to live in close proximity and all but eat together. The old father, too, paid several visits to the hospital for a day or two at a time during those two months, and the whole family had breathed an atmosphere of which they had never dreamed before.

"This former patient brought in to sing to the pastor a class of village boys to whom he had taught a lot of Christian hymns that he himself had learned at the hospital. The pastor was very enthusiastic over the singing of this village boy choir. This patient has given up all idol worship now—declares openly that he will never have anything more to do with idols. Another former patient in that same village the pastor considers ready for baptism. This man also is a good caste Hindu. He gave up caste before he left the hospital, to the extent of eating freely with Christians. I certainly know of no such effective way of reaching this caste system among the common adult population as a hospital."

The Plague in Sholapur

A note from Rev. L. H. Gates, of Sholapur, in the Marathi Mission, says:—

"On our return from the mission meetings at Ahmednagar we found the plague raging in the city. It was too late before we realized that the wife

of one of our own servants had the dread disease. She died last Saturday (October 30), and we have had to quarantine ourselves as much as possible. I have sent word that the boys' school will not open until the quarantine is off. There are over a hundred deaths from plague every day. There are infected areas on four sides of our compound. We were especially anxious about the case in our compound, for the woman who died had been caretaker for the four or five orphan children."

⚜

CEYLON

A Rising Tide of Religion

The evangelistic campaign of the South India United Church, to which we have repeatedly referred, takes in Ceylon also. Rev. J. H. Dickson, of Tellippallai, writing on October 21, sends cheering word concerning the outlook there:—

"I am glad to report a rising tide of desire for deeper things of the spiritual life among our Christians. A convention in August, followed by a week of evangelism in September, gave many a new impulse. Last week we had Mr. G. S. Eddy with us, and the three missions here decided to continue the good work and aim at a special campaign next June after several months of preparatory work. A special man has been set apart—a layman who pays his own salary and expenses—to give his whole time to arousing the church. Oh! it is good to see our people reaching out after better things."

⚜

BALKAN MISSION

A Part of Monastir Which Stands Firm

Stories of the falling, the rising, or the standing fast of Monastir appear with every issue of the daily papers—in fact, enterprising papers frequently have two differing stories in one issue; so it is good to be able to report the quiet, steadfast industry of our missionaries in that distracted city. A letter from Rev. W. P. Clarke, dated October 29, reports the safe arrival in Monastir of Miss Mary L. Matthews, and says: "Miss Matthews has written you of school matters, of the order received to close the schools (as also the French and Jewish schools), of our telegraphing through Mr. Grieg, the British vice-consul here, to Mr. Young, our American vice-consul at Nish, and of the order received one week after the first that the schools were to continue. Miss Spirova and I are carrying on the boys' school, she having the four preparatory classes and I the three regular classes. In all the varying conditions here and about us we believe that we are safe."

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A Censored View of Bulgaria

Rev. Edward B. Haskell, of Philippopolis, managed to get through the censors this reassuring word concerning the missionary situation in Bulgaria up to November 1:—

"You would like to have me write you fully about the situation here, the feelings of the people, the financial and economic conditions, the progress of the war, and the like. But you must remember that if a letter succeeds in going from here to America at present, it must run a perfect gauntlet of censorships. It must first be approved by the Bulgarian censor, and if it passes through the territory of Bulgaria's allies, by their censors. When it reaches the sea it is almost sure to pass through the hands of an Italian, French, or British censor—and there you are. Since one can scarcely hope to write in a way that will please both sides, the only thing to do is to avoid political and military subjects, and to let you get such information as the newspapers may bring to you.

"Perhaps you have been told that our Protestant representative in Sofia, Pastor Fournadjieff, succeeded in getting all the ordained evangelical pastors freed from military service.

We are much pleased with this, as it is one more step towards putting the evangelical churches on a full equality with all others in the country. As Protestants we certainly have reason for gratitude to the present ministry for recognizing the schools at Samokov as equal to the state gymnasia, and for recognizing the ordination of our pastors as valid before the law.

"In general, our work is going on much as usual. Of course many of the men from our communities are in the ranks, and women predominate in the Sunday congregations. Also there is more difficulty in traveling than in time of peace. The railway service is kept up, with considerable irregularity in time-tables. The requisitioning of animals and vehicles for military purposes makes it difficult and expensive to get transportation off the railway lines. But these things are unavoidable in a state at war. Thus far we have had no difficulty in getting permits to travel from the military authorities, although we have not tried to visit places near the boundaries. I think the authorities realize that we intend to give no cause for complaint and that we are by no means dangerous people."

THE PORTFOLIO

Evangelistic Work at a Jungle Station in Siam

The morning of our last day in Tap Teang we spent in the corner of the market, where the evangelists preached to the people. It was fascinating to watch especially the old men from the country drift by in the throng and stop to listen. Then as they were caught by some word of truth, we would see them sit down on the edge of the platform from which the evangelists spoke. As the truth was opened out, these old men would begin to nod assent, to express their delight, to ask questions, and they would end by climbing up on the platform. Forgetting all other errands, they learned all they could of this new story to take back with them to their villages. We saw the seed of the Kingdom sown on absolutely new soil, and realized that each one of these old men would be the beginning of a new work of evangelization.

Robert E. Speer, in Missionary Review of the World for November.

The Most Traveled Highway in Europe

The main traveled highway in Europe this year is that path which leads down the Valley of the Silent Mystery. All other roads are blocked. And down that path, since August 1 of last year, 5,000,000 men have passed —5,000,000 men in the full prime and strength of life, hurried to an untimely passing by the rude thrust of war. In spite of the clamor of conflict throughout the Continent and the clash of arms, one may realize that the real interest of many millions more will be found to be centered on the gate at the end of the pathway and the great problem as to what lies beyond. Whatever else the war is doing, it is creating the psychological atmosphere wherein humanity desires to know the subtler facts of life and death. Materialism is reaching its climax in the strife and yielding place inevitably to the charm of the soul. The pathway is a dark and bloody one, yet it may be defined as that of painful progress toward a higher goal.

From the Christian Register.

Sayings of Wise Men

That land is henceforth my country which most needs the gospel.—*Count Zinzendorf.*

The church which ceases to be evangelistic will soon cease to be evangelical.—*Alexander Duff.*

THE BOOKSHELF

Forty Years in Constantinople. By Sir Edwin Pears. New York: D. Appleton & Company. Pp. 390. Price, $5.00 net.

Since 1873, Edwin Pears, knighted in 1909, has been a conspicuous figure among the foreigners at the Porte, where he practiced the legal profession. From the beginning his relations with the British ambassadors, as well as with the representatives of other countries and the leading Turkish officials, were close and at times intimate. He enjoyed unusual facilities for securing accurate and often inside information regarding important political and diplomatic events. The period covered includes Turkish atrocities on Bulgarians and the Turkish revolution in 1876, the Russo-Turkish war of 1877, the British aggression in Egypt, the Armenian massacres, the promulgation of the constitution, the overthrow of Abdul Hamid II, the supremacy of the Committee of Union and Progress, and the present war.

Four years ago the author published a book, "Turkey and Its People," and throughout his residence in Turkey he was a constant correspondent for different English papers and reviews. Being a British subject, he was compelled to flee from Constantinople soon after the outbreak of present hostilities.

This book is not a history or a connected story, but a collection of personal reminiscences, vivid, often intimate, including a wide range of topics from the most profound questions of international diplomacy to a choice piece of court gossip, and all most charmingly presented. It contains the best characterization of the character of Abdul Hamid that has ever been written. Much inside and first-hand information is given of important international episodes viewed from the British standpoint.

The author was a profound admirer of Pres. George Washburn and Professor Long, of Robert College, and also a stanch believer in the work of the American Board in that country. The friends of Dr. Washburn may smile at his characterization as a "devout Presbyterian." However, this slip but demonstrates the little emphasis placed upon denominational differences in the mission field. The author speaks in the highest terms of the services of our Ambassador Morgenthau.

On the whole, this is the most timely, instructive, and interesting book on Turkey since Dr. Hamlin's "Life and Times," and it has many of the characteristics that made the latter so universally popular.

The book contains sixteen excellent illustrations, mostly of conspicuous personalities, and twenty-five chapters whose headings give little knowledge of their contents. J. L. B.

Insurgent Mexico. By John Reed. New York: D. Appleton & Company. Pp. 326. Price, $1.50 net.

The object of the book is to present to the American public the true character of the Mexicans and some of the underlying reasons for the revolutions that have devastated the country since the Huerta régime.

The author's method is simply to describe what he has seen while following the peons at war. His sketches of both Villa and Carranza are of special interest. A touch here and there betrays the anti-clerical animus of the people. E. F. B.

Around the World with Jack and Janet. A Study of Missions. By Norma R. Waterbury. West Medford, Mass.: The Central Committee on the United Study of Foreign Missions. Illus. Pp. 158.

The Evidence in the Case. By James M. Beck, LL.D. Revised edition. New York: G. P. Putnam's Sons. Pp. 258. Price, 25 cents net.

The Plan of Salvation. Five lectures delivered at Princeton Theological Summer School. By Benjamin B. Warfield. Philadelphia: Presbyterian Board of Publication. Pp. 144.

Reapers of His Harvest. By John T. Farvis. Philadelphia: The Westminster Press. Pp. 168, with Bibliography.

Christianity's Greatest Peril. By Augustus Conrad Ekholm. Atlantic City, N. J.: Beacon Publishing Company. Pp. 311. Price, $1.00 net.

The Pentecost of Calamity. By Owen Wister. New York: The Macmillan Company. Pp. 148.

WORLD BRIEFS

An Australian friend sent to the Salvation Army in London forty carcasses of sheep, to be used for the families in the poor districts of the city.

Despite the war a preliminary survey has been made for the route of a proposed navigable waterway between the Rhone and the Rhine Rivers. The total cost is estimated to be about $30,000,000.

Letters Patent from King George V declare that degrees conferred by the University of Tasmania shall be recognized as academic distinctions and entitled to the same precedence as if granted by any university in England or Scotland. The university had only about 200 students at last available reports, but is growing rapidly and is ambitious in its planning.

A good example of an American "Melting Pot" came up in Boston one day last month, when a Chinese laundryman was sued by an Irish carpenter, defended by a Hebrew woman lawyer, conducted into court by a Swedish policeman, and later seated by a French court officer. The witnesses included one Italian, two Syrians, and a Magyar. Three interpreters were necessary to make presentable the questions necessary for a settlement of the case.

The Peruvian National Congress has passed a constitutional amendment which provides for religious freedom. Hitherto the practice of any religion other than the Roman Catholic has been against the law, although as a matter of fact other religious bodies have held meetings without interference by the authorities. The amendment, which becomes a law automatically unless vetoed by the president within ten days after its passage, is intended to legalize Protestant worship.

The death is announced in England of Dr. J. E. Marks, for nearly forty years a missionary in Burma under the Society for the Propagation of the Gospel. Dr. Marks was at one time principal of St. John's College, Rangoon, and had among his pupils the son and the grandson of the old King of Delhi, who was state prisoner at Rangoon. The future King Thibaw, after completing his novitiate as a Buddhist priest, studied for a time under Dr. Marks, and the latter declared that despite his bloodthirsty later career Thibaw was not without engaging qualities, and that the excesses which lost him his throne were due to the evil influence of Queen Supaya-lat rather than to inherent cruelty.

Europe is seeing strange sights of late, and one of the strangest must have been that Hindu funeral service on the Sussex Downs a few weeks ago. A Brahman, one of the Arya Somaj, had died at the Kitchener Military Hospital, near the village of Patcham. Out on the Downs was a curious little inclosure of corrugated iron, within whose walls was the burning ghat. The strange little procession, chanting its Vedic verses telling of the one and eternal Name, came up the hill and into the inclosure. Then one of the cement platforms was purified and made ready; the body, under a bright pall and many flowers, was brought in; the face was exposed, and honey and *ghee*, minute portions of eight metals, and other ritual things were passed between the pale lips. Then the mourners squatted in semi-circle and went through the sing-song chants. At last came the burning, with all the complicated ceremony; and later, after all is consumed, the ashes of this dead Hindu will be sent from England's Sussex Downs to his family in India, to be sprinkled on some Indian river.

One of the foremost Jewish theologians, Dr. Solomon Schechter, died in New York, November 19, at the age of sixty-eight. A brilliant student of Talmudic literature, he had received the degree of Doctor of Letters from Cambridge University in England, and the same degree, *honoris causa*, a little later from Harvard. Dr. Schechter's most important as well as most romantic contribution to the world of scholarship was made while he was connected with Cambridge University. In the early nineties a number of mutilated and imperfect manuscripts, often only of a page or two, were offered the chief European libraries, and many were bought by the Bodleian. Dr. Schechter helped decipher some of these, and it was learned that they came from an ancient hiding place adjoining the Synagogue of Cairo. One day a scrap of parchment with twenty or thirty lines of almost illegible Hebrew writing on it was shown to Dr. Schechter. He at once recognized it as the long-lost Hebrew original of the Biblical Ecclesiasticus, of which there had been known heretofore only Greek translations, and concerning which there had been endless controversy.

Dr. Schechter sailed at once for Egypt, went to Cairo, and succeeded in procuring the whole collection of crumbling, musty but priceless books, manuscripts, and fragments of books in the Genizah, or hiding place, to the number of 90,000 pieces. At the time of his death he was president of the Jewish Theological Seminary of America.

THE CHRONICLE

Arrivals on the Field

September 25. At Cairo, Egypt, Dr. and Mrs. Mark H. Ward. On October 19 Dr. and Mrs. Ward reached Constantinople.

September 29. At Bailundo, West Central Africa, Mrs. Marion M. Webster, returning to the mission.

October 2. At Kamundongo, West Central Africa, Rev. Henry S. Hollenbeck, M.D., returning from furlough; and Mr. and Mrs. Addison H. Chapin and Mr. and Mrs. James Hunter, who are to be associated with the mission.

October 8. At Foochow, China, Miss M. Elizabeth Waddell, joining the mission with station at Inghok; and Miss Elizabeth D. Nash, to be associated with the mission, with location at Ponasang.

Arrivals in this Country

November 26. At New York, via Steamer *Themistocles*, Rev. and Mrs. W. Nesbitt Chambers, Mrs. Cyril H. Haas, and Miss Mary G. Webb, all of Adana; Mrs. W. L. Nute, of Tarsus, and Miss Edith Cold, of Hadjin, all from the Central Turkey Mission.

Death

December 10. In Verona, N. J., Rev. Henry S. Barnum, D.D., of Constantinople, aged seventy-eight years. Further notice next month.

Marriages

November 3. At Montclair, N. J., by Rev. Charles H. Richards, D.D., assisted by Rev. George F. Herrick, D.D., Rev. Henry S. Barnum, D.D., late of Constantinople, and Mrs. Christine G. Fish, of Verona, N. J.

November 25. At Oakland, Cal., Mr. Frank J. Gordon and Miss Gladys R. Stephenson, recently of Smyrna, Western Turkey Mission.

Births

August 23. At Chisamba, West Central Africa, to Mr. and Mrs. L. Gordon Cattell, a daughter.

September 27. At Sachikela, West Central Africa, to Dr. and Mrs. William Cammack, a son.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Bath, Winter-st. Cong. ch.	55 60	
Belfast, North Cong. ch.	1 50	
Brunswick, 1st Cong. ch.	47 00	
Carroll, Cong. ch.	1 00	
Waterford, 2d Cong. ch.	7 00	
Winthrop, Cong. ch.	2 50	114 60

New Hampshire

Concord, Mrs. Harriet A. Bean,	2 00	
Dover, 1st Cong. ch., E. R. Brown, for work in Armenia,	100 00	
Francestown, Cong. ch.	20 00	
Gorham, Cong. ch.	65 00	
Kingston, Cong. ch.	9 00	
Manchester, Franklin-st. Cong. ch., 160; South Main-st. Cong. ch., 52,	212 00	
Temple, Cong. ch.	16 00	
West Lebanon, Cong. ch.	71 25	
Wilton, 2d Cong. ch.	72 50	567 75
Legacies.—Pelham, Mary C. Berry, by Chester A. Richardson, Ex'r,		592 95
		1,160 70

Vermont

Berlin, Cong. ch., toward support Rev. J. X. Miller,	12 85	
Cambridge, Hattie C. Hopkins,	1 00	
Cornwall, Cong. ch.	19 07	
Franklin, 1st Cong. ch.	11 40	
Hyde Park, 2d Cong. ch.	5 00	
Jericho, 1st Cong. ch., toward support Rev. William Hazen, 21.97; 2d Cong. ch., toward support do., 21,	42 97	
Lyndonville, 1st Cong. ch.	93 00	
Newbury, Thomas C. Keyes,	100 00	
Peacham, Cong. ch.	15 00	
Putney, Cong. ch.	6 00	
Quechee, Cong. ch., for work in Turkey,	8 56	
South Woodbury, Cong. ch., toward support Rev. J. X. Miller,	5 00	
Townshend, 1st Cong. ch.	11 41	
Warren, United Cong. ch., toward support Rev. J. X. Miller,	1 00	
Westford, Cong. ch.	30 00	
Wilder, Cong. ch.	3 63	
Woodstock, Cong. ch.	8 40	374 29

Massachusetts

Acton, Cong. ch.	10 00
Amesbury, Main-st. Cong. ch.	21 65
Andover, Seminary Cong. ch.	40 00
Ashby, Cong. ch.	65 00
Ashfield, Cong. ch.	40 00
Auburndale, Cong. ch.	603 87
Ayer, 1st Cong. ch.	10 10
Becket, 1st Cong. ch.	8 00
Belmont, Plymouth Cong. ch.	35 62
Blandford, 2d Cong. ch.	2 60

Boston, 1st Cong. ch. (Hyde Park), 290; Mt. Vernon Cong. ch., toward support Rev. and Mrs. H. A. Neipp, 50; Village Cong. ch. (Dorchester), Elenor M. Purssell, 5, 345 00
Brookline, George P. Davis, 19 27
Cambridge, North Cong. ch. 124 78
Concord, Trin. Cong. ch. 57 17
Dalton, 1st Cong. ch. 482 25
Danvers, Maple-st. Cong. ch., John S. Learoyd, 5 00
Dover, Cong. ch. 3 33
Everett, 1st Cong. ch. 67 66
Georgetown, 1st Cong. ch. 7 50
Grafton, Cong. ch., Women's Assn. 15 00
Harvard, Cong. ch. 5 00
Harwichport, Pilgrim Cong. ch. 17 00
Heath, Union Cong. ch. 18 00
Hingham, J. Wilmon Brewer, for native worker, Battalagundu, 4 00
Holbrook, Winthrop Cong. ch. 211 27
Holyoke, 1st Cong. ch. 88 45
Lynnfield, Center Cong. ch. 25 80
Marshfield Hills, 2d Cong. ch. 12 57
Melrose, Cong. ch. 77 25
Merrimac, 1st Cong. ch. 26 00
Millers Falls, Cong. ch. 5 00
Mt. Hermon, William F. Nichols, 100 00
Natick, 1st Cong. ch. 80 00
New Boston, Cong. ch. 7 00
Newtonville, Central Cong. ch., for Shansi, 310 00
Northampton, Edwards Cong. ch., for Pangchwang, 105 40
North Leominster, ch. of Christ, 23 48
Norton, Trin. Cong. ch., of which 20 for evangelistic work, 40 44
Pepperell, Cong. ch., William W. Dole, 15 00
Prescott, Cong. ch. 6 28
Quincy, Memorial Cong. ch. (Atlantic), W. F. Cummings, 10 00
Randolph, T. 5 00
Richmond, Rev. William M. Crane, toward support Dr. E. P. Case, 83 34
Sherborn, Pilgrim Cong. ch. 11 00
Shutesbury, Cong. ch. 4 00
Somerset, Cong. ch. 8 27
Southbridge, Elm-st. Cong. ch. 20 00
Sunderland, 1st Cong. ch. 51 00
Swampscott, 1st Cong. ch. 20 00
Wakefield, 1st Cong. ch. 31 82
Warwick, Trin. Cong. ch. 8 00
Wellesley, Cong. ch. 11 00
Wellesley Hills, 1st Cong. ch. 148 32
Westboro, Cong. ch. 35 90
Westford, Union Cong. ch. 25 00
West Granville, Cong. ch. 5 00
West Medford, Cong. ch. 62 25
West Newton, 2d Cong. ch., toward support Dr. H. N. Kinnear, 680 50
West Springfield, 1st Cong. ch., to const. *Rev. D. D. Gorton*, H. M. 91 86
Williamsburg, Mrs. L. D. James, 100 00
Williamstown, 1st Cong. ch. 150 00
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 310; Plymouth Cong. ch., of which 25 from Mrs. G. Henry Whitcomb, 204.25; Union Cong. ch., 5; H. Edwin Green, 1; Ellis C. Pellet, 1, 521 25
———, South Assn. 51 44
———, Cape Cod, 5 25— 5,281 94

Legacies.—Newburyport, Harriet M. Savory, add'l, 17 12
Springfield, Mrs. Villroy C. Lord, by Charles H. Barrows, Ex'r, add'l, 7,000 00
Townsend, Lucy Ann Warner, by E. Alonzo Blood, Ex'r, 339 64
7,356 76

Loss.—Gardner, Mrs. Augusta G. Haywood, to cancel part of entry in December *Herald*, 12 50— 7,344 26

12,626 20

Rhode Island

Providence, Central Cong. ch., toward support Rev. P. L. Corbin, 717 79

Young People's Societies

Maine.—Portland, St. Lawrence Y. P. S. C. E., toward support Rev. C. L. Storrs, 7; South Brewer, Junior Y. P. S. C. E., 2.50, 9 50
Vermont.—Cornwall, Y. P. S. C. E. 5 00
Massachusetts.—Clinton, Y. P. S. C. E., toward support Rev. A. J. Saunders, 25; Dudley, Y. P. S. C. E., for Inghok, 5; Newton, North Y. P. S. C. E., for Harpoot, 5; Norfolk, Y. P. S. C. E. of Union Cong. ch., for Shaowu, 10; Orange, Central Y. P. S. C. E., for Shaowu, 6, 51 00
65 50

Sunday Schools

New Hampshire.—Campton, Cong. Sab. sch., 22.70; Portsmouth, North Cong. Sab. sch., 17.50, 40 20
Vermont.—Jericho, 1st Cong. Sab. sch., toward support Rev. William Hazen, 2.80; Woodstock, Cong. Sab. sch., 15, 17 80
Massachusetts.—Millers Falls, Cong. Sab. sch., for Paotingfu, 5; Norwood, 1st Cong. Sab. sch., 16.59; Orange, Central Cong. Sab. sch., for Shaowu, 4; Pittsfield, Pilgrim Memorial Cong. Sab. sch., 5; Shirley, Cong. Sab. sch., for Shaowu, 5; Springfield, Faith Cong. Sab. sch., 13.29; Taunton, East Cong. Sab. sch., 2; Tyngsboro, Cong. Sab. sch., 1.86, 52 74
110 74

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch., for Marsovan, 250 00
Canaan, Pilgrim Cong. ch. 37 70
Cheshire, George Keeler, 2 00
Dayville, 2d Cong. ch., Rev. John W. Wright, 12 00
East Haddam, 1st Cong. ch. 7 61
East Woodstock, Cong. ch. 7 00
Ellington, Cong. ch. 61 26
Georgetown, Swed. Cong. ch. 2 00
Greenwich, Stanwich Cong. ch. 6 00
Hartford, Center Cong. ch., 362.82; Clemens Scott, 1, 363 82
Middle Haddam, Cong. ch. 7 30
Middletown, 1st Cong. ch. 21 31
Milford, 1st Cong. ch. 64 77
Nepaug, Cong. ch. 19 00
New Haven, United Cong. ch., of which 125 for work of Rev. R. A. Hume, 405; Center Cong. ch., 370.50; ch. of the Redeemer, toward support Rev. J. E. Tracy, 368.40, 1,143 90
New London, 2d Cong. ch. 511 28
Niantic, Cong. ch. 22 00
North Woodstock, Cong. ch. 16 75
Oakville, Union Cong. ch. 36 00
Plainville, Cong. ch. 33 54
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 27 04
Rocky Hill, Cong. ch. 6 19
Salisbury, Cong. ch. 62 16
Somers, Cong. ch. 43 49
Thomaston, Cong. ch. 11 15
Watertown, 1st Cong. ch. 55 61
Wethersfield, 1st Cong. ch., toward support Rev. J. J. Banninga, 60 00
Winchester, Cong. ch. 13 18— 2,904 06

Legacies. — Hartford, William L. Bemis, by Addison W. Hazeltine, 175 00
New Haven, George W. Mallory, by Samuel Hemingway, Ex'r and Trustee, 3,330 50— 3,505 50

6,409 56

New York

Arcade, 1st Cong. ch. 14 00
Briarcliff Manor, Cong. ch. 47 95
Brier Hill, Young Memorial Cong. ch. 6 05
Brooklyn, Clinton-av. Cong. ch., 2,192.45; South Cong. ch., 500; Central Cong. ch., E. M. Van Dyck, for 1916, 100; Bushwick-av. Cong. ch., 86; M. R., 200, 3,078 45
Canandaigua, 1st Cong. ch. 100 00
Corona, Union Evan. ch. 16 00
Eldred, Cong. ch. 4 04
Gloversville, 1st Cong. ch. 49 35
Henrietta, Cong. ch. 40 00
Homer, Cong. ch. 50 00
Jamaica, Mrs. Georgiana H. S. Maynard, 1 00
Lisle, 1st Cong. ch. 5 00
New York, Broadway Tabernacle Cong. ch., 100; Forest-av. Cong. ch., Aux., 10, 110 00
North Collins, Cong. ch. 1 00
Pawling (Quaker Hill), Christ's ch. 1 50
Port Leyden, Cong. ch. 6 60
Randolph, Cong. ch. 5 00
Smithtown Branch, Florence N. Tyler, 1 00
Syracuse, Plymouth Cong. ch., E. W. Parmelee, 25 00
Wadhams, H. M. Sanders, 7 50— 3,569 44

New Jersey

East Orange, 1st Cong. ch., toward support Dr. A. R. Hoover, 94.52; Trinity Cong. ch., of which 100 from friend, for Adana, and 20 from friend, for Harpoot, 120, 214 52
Montclair, 1st Cong. ch., toward support Dr. J. F. Cooper and Rev. H. W. Hubbard, 200 00
Nutley, St. Paul's Cong. ch. 20 00
Ocean Grove, Ellen Ballard, 5 00
Plainfield, Cong. ch. 172 94
Westfield, ch. of Christ, 120 00— 732 46

Less.— Warwick, Trin. Cong. ch., item acknowledged in October receipts, transferred to Warwick, Mass. 8 00

724 46

Pennsylvania

Centerville, Cong. ch., Woman's Miss. Union, 15 00
Ebensburg, 1st Cong. ch. 110 00
Kane, William H. Davis, 20 00
Philadelphia, Rev. James C. Perkins, 10 00
Randolph, Cong. ch. 1 00
Scranton, Margaret Evans, 5 00
Stockdale, Slovak Cong. ch. 5 00
Wilkes-Barre, Mrs. John Kutzner, 100 00— 266 00

Ohio

Chatham, Cong. ch. 25 00
Cincinnati, Walnut Hills Cong. ch. 20 20
Cleveland, Hough-av. Cong. ch., 56.55; Glenville Cong. ch., Friend, to be used as a memorial for Rev. H. C. Hazen in the work in Madura, 35; Archwood Cong. ch., 25, 116 55
Ironton, Lucy Mixley, 15 00
Kent, Cong. ch. 60 00
Pierpont, Cong. ch. 2 40
Richmond, Cong. ch., Woman's Miss. Soc. 5 00
Rootstown, Cong. ch., toward support Rev. A. B. DeHaan, 95 00
Ruggles, Cong. ch. 8 68
Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 121; Plymouth Cong. ch., 7, 128 00
Twinsburg, Cong. ch. 6 10
Vermilion, Cong. ch. 10 70— 500 13

District of Columbia

Washington, Mt. Pleasant Cong. ch., B. S. Reynolds, 25 00
———, Matured Conditional Gift, 500 00— 525 00

Young People's Societies

Connecticut.—Colchester, Y. P. S. C. E., 5; North Haven, Junior Y. P. S. C. E., for Shaowu, 7.25, 12 25
Pennsylvania. — Aaronsburg, Young People's Meeting, 9 83

22 08

Sunday Schools

Connecticut.—Bridgeport, Park-st. Cong. Sab. sch., 14.13; do., Black Rock Cong. Sab. sch., 10.71; Bristol, Cong. Sab. sch., toward support Rev. J. K. Birge, 35; Farmington, Cong. Sab. sch., 24; Litchfield, Cong. Sab. sch., of which 16 for Turkey and 3 for China, 19; New Britain, South Cong. Sab. sch., of which 30 for Mindanao, 55.52; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 20.04; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 5.19; Westport, Saugatuck Cong. Sab. sch., 2.97, 186 56
New York.—Brooklyn, South Cong. Sab. sch., 30; Buffalo, 1st Cong. Sab. sch., toward support Rev. and Mrs. C. M. Warren, 50; New York, Forest-av. Cong. Sab. sch., 9; Oswego, Cong. Sab. sch., 12.11, 101 11
New Jersey.—Westfield, Cong. Sab. sch., for Mt. Silinda, 30 00
Pennsylvania. — Centerville, Cong. Sab. sch. 3 00

320 67

INTERIOR DISTRICT

Texas

Dallas, Junius Heights Cong. ch. 5 50
Fruitvale, Cong. ch. 5 00
Spring Lake, Cong. ch. 5 07— 15 57

Indiana

Fort Wayne, Cong. ch. 21 62

Oklahoma

Manitou, German Friedensgemeinde, 5 00
Weatherford, Zion Ger. Cong. ch. 54 00— 59 00

Illinois

Annawan, Cong. ch. 5 78
Aurora, 1st Cong. ch. 18 00
Bunker Hill, Cong. ch. 14 70
Champaign, 1st Cong. ch. 117 50
Chicago, Garfield Park Cong. ch., 25; Bethany Union ch., E. G. Howe, 10; Trinity Ger. Cong. ch., 5; Maplewood Cong. ch., 2.97, 42 97

Chillicothe, Plymouth Cong. ch. 28 00
Emington, Cong. ch. 5 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 250 00
Fall Creek, Zion Cong. ch. 50 00
Galva, Cong. ch. 91 00
Geneva, Cong. ch. 26 00
Kewanee, 1st Cong. ch. 39 48
Mattoon, Presb. ch. 50
Naperville, Ger. Cong. ch. 7 00
Pana, Hannah P. Best, 10 00
Peoria, 1st Cong. ch., toward support Rev. M. S. Frame, 112 50
Plainfield, Cong. ch. 10 00
Rollo, Cong. ch. 17 50
Roscoe, Cong. ch. 5 87
Wheaton, College Cong. ch. 241 67—1,093 47

Michigan

Ann Arbor, 1st Cong. ch. 100 00
Bay City, Cong. ch. 4 64
Bostwick Lake, Cong. ch. 1 20
Calumet, 1st Cong. ch. 60 00
Cannonsburg, 1st Cong. ch. 1 00
Detroit, 1st Cong. ch. 104 41
Durand, F. N. Conn, 10 00
Grand Rapids, Park Cong. ch., Miss. Soc. 90 00
Hart, 1st Cong. ch. 15 00
Hartford, Cong. ch. 3 00
Hudsonville, Cong. ch. 7 00
Monroe, William H. Strong, 50 00
Romeo, Cong. ch. 3 50
St. Joseph, Cong. ch. 50 00
Traverse City, 1st Cong. ch. 7 12
———, Friend, 200 00—706 87

Wisconsin

Appleton, 1st Cong. ch. 75 00
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 20; Gridley Cong. ch., 5, 25 00
Cleveland, Cong. ch. 5 00
Clinton, Cong. ch. 12 05
Clintonville, Cong. ch. 13 00
Fond du Lac, Plymouth Cong. ch. 125 00
Fort Atkinson, Cong. ch., toward support Rev. R. S. Rose, 80 00
Hartford, Cong. ch. 45 90
Hayward, Cong. ch. 4 65
La Fayette, Cong. ch. 1 00
Mellen, Union Cong. ch. 5 00
Menasha, Cong. ch. 5 00
Menomonie, Cong. ch. 50 00
Milwaukee, Grand-av. Cong. ch. 30 75
Mineral Point, Cong. ch. 2 00
New Richmond, Cong. ch. 12 25
Oconomowoc, Cong. ch. 2 75
Oshkosh, 1st Ger. Cong. ch. 6 00
Racine, Plymouth Cong. ch. 63 00
Springbrook, 1st Cong. ch. 2 00—565 35

Minnesota

Duluth, Pilgrim Cong. ch. 80 00
Faribault, Cong. ch. 16 11
Glenwood, Cong. ch. 4 00
Hutchinson, Cong. ch. 35 00
Marietta, Cong. ch. 3 39
Medford, Cong. ch. 18 42
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 166.09; Park-av. Cong. ch., 48.78; 5th-av. Cong. ch., 28.57; 1st Cong. ch., 20; Linden Hills Cong. ch., 14.20; Fremont-av. Cong. ch., 13; Robbinsdale Cong. ch., 11.65; Lynnhurst Cong. ch., 10, 312 29
Preston, Mrs. H. S. Bassett, 10 00
Rochester, Cong. ch. 31 75
St. Paul, University-av. Cong. ch. 4 08
Spring Valley, Cong. ch. 2 59—517 63

Iowa

Algona, Cong. ch. 13 65
Allison, Cong. ch., Mr. and Mrs. H. C. Brown, 20 00
Ames, Cong. ch. 66 50
Ashton Chapel, Cong. ch. 4 79
Avoca, Ger. Cong. ch., toward support Rev. C. H. Maas, 15 00
Blencoe, Cong. ch. 9 00
Davenport, Edwards Cong. ch., 32.12; Berea Cong. ch., 5.32, 37 44
Des Moines, North Park Cong. ch., 24.21; Plymouth Cong. ch., 21.28; Greenwood Cong. ch., 11.38, 56 87
Eddyville, Cong. ch. 4 00
Emmetsburg, Cong. ch. 20 35
Fort Dodge, Cong. ch. 21 49
Garden Prairie, Cong. ch. 19 95
Grinnell, Cong. ch. 53 20
Iowa City, Cong. ch. and Sab. sch. 52 23
New Hampton, 1st Cong. ch. 8 43
Oskaloosa, Cong. ch. 9 02
Otho, Cong. ch. 20 00
Red Oak, Cong. ch., of which 9 from W. M. S. 25 00
Riceville, Cong. ch. 22 00
Sioux City, 1st Cong. ch. 79 80
Stuart, Cong. ch. 78 00
Tabor, Cong. ch. 15 00
Treynor, Ger. Cong. ch. 10 00
Washington, Pomeroy Mather, 20 00—681 72

Missouri

Kansas City, 1st Cong. ch., 50; Tabernacle Cong. ch., 2, 52 00
New Cambria, Cong. ch. 14 00
New Florence, John Jeffers, 10 00
Sedalia, 1st Cong. ch. 16 50—92 50

North Dakota

Blue Grass, Ger. Cong. chs. 76 58
Hettinger, 1st Cong. ch. 8 00
Manvel, Cong. ch. 8 00—92 58

South Dakota

Aberdeen, Cong. ch. 5 13
Centerville, Cong. ch. 1 77
Hetland, Cong. ch. 2 00
Milbank, Cong. ch. 6 00
Oahe, Moreau River Cong. ch., 2.21; Cong. ch., 2; Lower Cheyenne River Cong. ch., 1.16; Buffalo Cong. ch., 1.12; Cheyenne River Cong. ch., .92; Virgin Creek Cong. ch., .89; Upper Cheyenne River Cong. ch., .79, 9 09
Tyndall, 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 20; Worms Ger. Cong. ch., toward support Rev. C. H. Maas, 20; Wolf's Creek Ger. Cong. ch., toward support Rev. C. H. Maas, 20, 60 00
Valley Springs, Cong. ch. 8 80
Yankton, Cong. ch. 8 00—100 79

Nebraska

Arlington, Cong. ch. 21 00
Butte, Zion Ger. Cong. ch., toward support Rev. C. H. Maas, 6 75
Clay Center, Cong. ch. 11 71
Crete, 1st Cong. ch. 82 50
Friend, Ger. Cong. ch., for Shaowu, 20 00
Hastings, Cong. ch., 88; Emmanuel Ger. Cong. ch., 25, 113 00
Liberty, Cong. ch. 35 00
Lincoln, 1st Cong. ch. 76 50
McCook, Cong. ch. 11 00
Naponee, Cong. ch. 3 50
Omaha, St. Mary's-av. Cong. ch. 100 00
Red Cloud, 1st Cong. ch. 42 00
York, Zion Ger. Cong. ch. 15 00—537 96
Legacies.—Crete, Mrs. Aletta D. Pomeroy, add'l, 12 00
549 96

Kansas

Onaga, 1st Cong. ch. 12 50

Montana

Dillon, Robert Clark, 25 00

Wyoming

Dayton, Cong. ch.	75	
Sheridan, Cong. ch.	13 00	
Superior, Cong. ch.	1 50	
Van Tassell, Cong. ch.	24	
Wheatland, Cong. ch.	4 35	19 84

Colorado

Colorado Springs, 1st Cong. ch.	51 30	
Denver, 2d Cong. ch., toward support Mrs. W. M. Stover, 83.34; Englewood Cong. ch., 7.09; South Broadway Cong. ch., 5.68,	96 11	147 41

Young People's Societies

Illinois.—Marshall, 1st Y. P. S. C. E., Junior Dept., 2.50; Pecatonica, Y. P. S. C. E., for Albania, 1.30; Waukegan, Y. P. S. C. E., for Aruppukottai, 5, 8 80
Iowa.—Sioux Rapids, Y. P. S. C. E. 5 00
Nebraska.—Santee, Boys' Junior Y. P. S. C. E. of Santee Normal Training School, for Africa, 2 00
15 80

Sunday Schools

Louisiana.—Jennings, 1st Cong. Sab. sch., for Shaowu, 20 00
Illinois.—Dundee, Cong. Sab. sch., 15; Galesburg, Central Cong. Sab. sch., 50; Oak Park, 1st Cong. Sab. sch., 25, 90 00
Michigan.—Ann Arbor, 1st Cong. Sab. sch., 5; Constantine, 1st Cong. Sab. sch., 12; Wheatland, Cong. Sab. sch., 5.35, 22 35
Wisconsin.—Platteville, Cong. Sab. sch., for Harpoot, 30 00
Nebraska.—Lincoln, 1st Cong. Sab. sch., toward support Rev. C. T. Erickson, 25; Sutton, Cong. Sab. sch., 5, 30 00
Kansas.—Leavenworth, 1st Cong. Sab. sch., for Madura, 12 00
204 35

PACIFIC DISTRICT

Idaho

Boise, Wright Cong. ch.	4 00	
New Plymouth, Valley View Cong. ch.	2 00	6 00

Washington

Irby, Emmaus Ger. Cong. ch., 25; Rev. G. Graedel, 25,	50 00	
Krupp, Zion Cong. ch.	10 00	
Lind, Zion Ger. Cong. ch.	20 00	
Odessa, Zoar Ger. Cong. ch.	20 00	
Packard, Immanuel Ger. Cong. ch.	20 00	
Peshastin, 1st Ger. Cong. ch.	10 00	130 00

Oregon

Rainier, 1st Cong. ch., A. L. Fuller, 10 00

California

Berkeley, 1st Cong. ch., 85.10; North Cong. ch., 11.62,	96 72	
Cloverdale, Cong. ch.	8 05	
Fresno, 3d Cong. ch.	10 00	
Lockeford, Cong. ch.	28 25	
Los Angeles, Hollywood Cong. ch., 23.25; F. W. Bartz, for Shaowu, 30; Friend, 75,	128 25	
Martinez, Cong. ch.	5 89	
Oakland, Olivet Cong. ch., 2.30; Pilgrim Cong. ch., .96,	3 26	
Petaluma, Cong. ch.	1 50	
San Francisco, Park Cong. ch.	1 22	
San José, Cong. ch.	9 00	
Santa Rosa, 1st Cong. ch.	8 00	
Saratoga, Cong. ch.	33 19	333 33

MISCELLANEOUS

Canada

Montreal, George C. Jones, 2 00

South Africa

Wellington, Annie M. Wells, 20 00

Mindanao Medical Work

New York.—New York, Mindanao Medical Miss. Assn. 1,097 67

FROM WOMAN'S BOARDS

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 800 00

Additional Donations for Special Objects

Maine.—Greenville, Y. P. S. C. E. of Union Cong. ch., for pupils, care Rev. R. A. Hume, 15; Hallowell, Old South Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 10; Portland, Rev. Edward Chase, for evangelistic work, care Rev. F. C. Laubach, 500, 525 00
New Hampshire.—Campton, Cong. Sab. sch., for use of Miss Ellen M. Blakely, 25 00
Vermont.—Westminster West, Cong. Sab. sch., for scholarship, care William E. Hitchcock, 12 00
Massachusetts.—Andover, Rev. and Mrs. M. W. Stackpole, for work, care Rev. W. B. Stelle, 50; do., Mrs. Frank and Mabel Emerson, for use of Dr. F. F. Tucker, 5; Beverly, Dane-st. Cong. ch., for work, care Rev. C. H. Maxwell, 200; Boston (Hyde Park), 1st Cong. ch., for work, care Rev. H. H. Riggs, 5; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. A. Nelson, 31.57; do., through Rev. F. B. Bridgman, for work in Johannesburg, 30; East Northfield, Y. W. C. A., for use of Mrs. E. W. Riggs, 75; Longmeadow, Mrs. T. W. Leete, for work, care Rev. W. R. Leete, 25; Malden, Forestdale Chapel, Circle of Service, for work, care Harold B. Belcher, 5; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss Esther B. Fowler, 20; North Amherst, Martha E. Harrington, for evangelistic campaign, care Rev. J. J. Banninga, 1; Northampton, 1st ch. of Christ, Woman's Assn., for hospital work, care Dr. F. F. Tucker, 25; Pittsfield, Pilgrim Memorial Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 5; Springfield, Mr. and Mrs. R. A. Clark, for bed in hospital, care Dr. F. F. Tucker, 10; Watertown, Flora C. Fountain, for work, care Rev. and Mrs. E. H. Smith, 3; ———, Friend, for work, care Rev. J. X. Miller, 200, for work, care Rev. F. E. Jeffery, 100, for work, care Rev. B. V. Mathews, 150, for work, care Rev. J. J. Banninga, 100, for work, care Rev. E. P. Holton, 50, for work, care Rev. W. P. Elwood, 200, for work, care Rev. W. W. Wallace, 150, 950; ———, Friend, through Rev. F. B. Bridgman, for work in Johannesburg, 10, 1,450 57
Rhode Island.—Providence, Central Cong. ch., Ministering Children's League, for work, care Mrs. P. L. Corbin, 42 00
Connecticut.—Bridgeport, 1st Cong. Sab. sch., for use of Mrs. T. D. Christie, 10; Greens Farms, Cong. Sab. sch., for use of Rev. and Mrs. W. P. Elwood, 105.50; do., Mission Study Class of Cong. ch., for use of Mrs. W. P. Elwood, 16; Hartford, Mrs. John W. Cooke, for hospital work, care Dr. and Mrs. H. N. Kinnear, 10; Wethersfield, 1st Cong. Sab. sch., for evangelistic campaign, care Rev. J. J. Banninga, 20.50, 162 00

New York.—Brooklyn, Alice M. Blanche and sister, for evangelistic campaign, care Rev. J. J. Banninga, 7; Chatham, Henson Peake Barry, for Bible publications, care Rev. P. A. Delaporte, 2.50; Fairport, Cong. Sab. sch., for school work, care Miss Mary Matthews, 25; New York, Rev. and Mrs. C. A. White, for church, care Rev. F. E. Jeffery, 60; Poughkeepsie, 1st Presb. Sab. sch., for use of Rev. A. N. Andrus, 100; Rochester, Edw. Davison, in memory of Mrs. Abbie E. Davison, for orphanage, care Rev. J. H. Pettee, 35; White Plains, Chatterton Hill Sab. sch. of Westchester Cong. ch., for village school, care Miss Jean Gordon, 25, 254 50

Pennsylvania.—Erie, Y. W. C. A., for work, care Miss Grace A. Funk, 10; Pennsburg, Y. W. C. A., Perkiomen Seminary, for work, care Miss F. K. Heebner, 21, 31 00

Ohio.—Oberlin, Oberlin-Shansi Memorial Assn., for schools in Shansi, 616.20; do., Mrs. E. P. Savage, for Bible publications, care Rev. P. A. Delaporte, 5; do., Friend, for Bible publications, care Rev. P. A. Delaporte, 1; Pandora, Abraham Amstutz, for use of Rev. H. A. Stick, 5; do., Albert Schuetz, for use of Rev. H. A. Stick, 5; do., D. C. Steiner, for use of Rev. H. A. Stick, 1, 633 20

Florida.—St. Cloud and vicinity, Civil War veterans and friends, through Rev. T. D. Christie, for work, care Mrs. T. D. Christie, 31 00

Alabama.—Talladega, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 70 00

Illinois.—Bloomingdale, Mrs. Ranndecker and children, for use of Mrs. T. D. Christie, 3; Chicago, Kenwood Evan. ch., for school, care Rev. T. D. Christie, 100; do., South Chicago Cong. ch., Mr. and Mrs. Arthur Rhenisch, for pupil, care Rev. H. K. Wingate, 40; do., Summerdale Cong. Sab. sch., for Edgar B. Wylie School, care Rev. C. S. Vaughan, 15; do., Friend, through Mrs. G. E. Ucker, for use of Miss C. R. Willard, 125; Oak Park, 3d Cong. Sab. sch., for beds in hospital, care Dr. W. A. Hemingway, 120; do., do., for girls' boarding school, care Miss Edith L. Douglass, 34.58; Polo, H. W. Hey, for use of Rev. L. C. Powers, 105; Rockford, Swed. Free ch., Confirmation Soc., for use of Mrs. T. D. Christie, 40, 582 58

Michigan.—Battle Creek, Mrs. Nedka Ivanova, for pupils, 6, Ivanka Ivanova, for pupil, 5, both care Miss Edith L. Douglass, 11; Constantine, 1st Cong. Sab. sch., for memorial cot, care Rev. P. L. Corbin, 15; Grand Rapids, Miss B. Pfanstiehl, for evangelistic campaign, care Rev. J. J. Banninga, 5; Hancock, Mrs. Mary A. Smart, for Bible publications, care Rev. P. A. Delaporte, 1, 32 00

Minnesota.—Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 201.12; do., George R. Lyman, for work, care Rev. H. K. Wingate, 50, 251 12

Iowa.—Cherokee, Mrs. Clarinda E. Wellman, for hospital, care Dr. H. N. Kinnear, 1 00

Missouri.—Old Orchard, Y. P. S. C. E., for native helper, care Dr. F. F. Tucker, 26; ———, Friend, for use of Miss J. L. Graf, 5, 31 00

South Dakota.—Hot Springs, William Black, for hospital, care Dr. H. N. Kinnear, 3 00

Nebraska.—Crete, Mrs. F. I. Foss, for school work, care Miss Edith C. Tallmon, 11; Omaha, Mrs. Palmer Findley, for pupils, care Rev. B. V. Mathews, 50; Rokeby, Cong. Sab. sch., Knights of Honor Class, in memory of Helen Safford, for work, care Dr. F. F. Tucker, 10, 71 00

Kansas.—La Crosse, James H. Little, for work, care Rev. Lewis Hodous, 125 00

Hawaii.—Honolulu, Lima Kokua Miss. Soc. of Kawaiahao Seminary, for use of Miss Delpha Davis, 10 00

British Columbia.—Vancouver, Mrs. Amy Currie, for pupil and girls' school, care Miss H. J. Melville, 3 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For repairing wall around compound, care Miss Sarah Stimpson,	10 48	
Toward furnishing normal school, care Rev. E. C. Partridge,	12 36	
For Bible-woman, care Mrs. W. N. Chambers,	30 00	
For pupil, care Miss Lucile Foreman,	35 00	
For pupil, care Mrs. R. A. Hume,	135 00	
For work, care Mrs. R. A. Hume,	25 00	
For scholarship, care Rev. E. H. Smith,	10 00	
For pupil, care Miss E. S. Perkins,	10 00	
For orphanage, care Rev. J. H. Pettee,	5 00	272 84

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For work, care Miss Bertha P. Reed,		23 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For use of Miss Mary F. Denton,	140 00	
For Bible-woman, care Miss Gertrude Blanchard,	4 00	
For use of Mrs. E. W. Ellis,	30 00	
For use of Mrs. W. C. Dewey,	25 00	
For pupil, care Miss Nina E. Rice,	12 50	211 50

Income St. Paul's Institute

For St. Paul's Institute,		806 25
		5,659 56
Donations received in November,		29,032 97
Legacies received in November,		11,454 71
		40,487 68

Total from September 1, 1915, to November 30, 1915. Donations, $150,089.04; Legacies, $26,067.80 = $176,156.84.

Subscriptions for the Debt

Massachusetts.—Boston, Arthur S. Johnson, 100; do., Friend, 1,000; Brookline, Rev. George A. Hall, 300; Cambridge, Rev. Edward C. Moore, 100; Newton, H. A. Wilder, 250; Norwood, Henry P. Kendall, 250; Whitinsville, Arthur F. Whitin, 150; ———, Friend, 250,	2,400 00
Rhode Island.—Peace Dale, R. G. Hazard,	500 00
Connecticut.—Greenwich, Edw. H. Baker,	100 00
New York.—New York, William H. Nichols, 500; do., Elizabeth Billings, 100; do., William Ives Washburn, 100; do., Joseph E. Brown, 50; Tarrytown, Mrs. Elbert B. Monroe, 100,	850 00
New Jersey.—Montclair, E. T. Wilkinson,	250 00
Ohio.—Marietta, William W. Mills,	100 00
Illinois.—Chicago, James H. Moore,	100 00
Michigan.—Hudson, C. B. Stowell,	100 00
California.—Pasadena, F. W. Lyman,	100 00
	4,500 00